The *Catalogue of Books* of ʿAbdishoʿ bar Brikha

TRANSLATED WITH AN INTRODUCTION AND NOTES

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Seth M. Stadel

BRILL

The *Catalogue of Books* of ʿAbdishoʿ bar Brikha

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Translated with an Introduction and Notes

By

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The Library of Congress Cataloging-in-Publication Data is available online at https://catalog.loc.gov

Typeface for the Latin, Greek, and Cyrillic scripts: “Brill”. See and download: brill.com/brill-typeface.

ISSN 2666-514X
ISBN 978-90-04-72636-9 (hardback)
ISBN 978-90-04-72637-6 (e-book)
DOI 10.1163/9789004726376

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For Phil Booth and Christian C. Sahner

Thank you

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Acknowledgements

This annotated translation developed, in part, from research produced for the Domestic Slavery & Sexual Exploitation (DoSSE) project, which received funding from the European Research Council (ERC) under the European Union's Horizon 2020 research and innovation program (Grant agreement No. 101001429). The principal investigator of this project is Erin Thomas Dailey, and the host institution is the University of Leicester.

I am grateful to a number of scholars who contributed to the development of this project. In particular, I thank Sebastian Brock, Adam Becker, Grigory Kessel, James Walters, Jeff Childers, David Michelson, Valentina Duca, Matteo Poiani, Adrian Pirtea, Giorgia Nicosia, Dan Batovici, Bob Kitchen, Kristian Heal, István Perczel, Chip Coakley, Hubert Kaufhold, Andy Hilkens, Giovanni Gomiero, Samer Soreshow Yohanna, Qusay Yono Simaan Ajim, André Binggeli, Flavia Ruani, Andrew Hochstedler, and Byard Bennett.

I would also like to thank David G.K. Taylor, Sergey Minov, and the two anonymous reviewers for offering helpful feedback on earlier drafts of this annotated translation.

I extend a special thanks to the editorial board (particularly Emiliano Fiori, the Editor-in-Chief) of the "Eastern Christian Texts" series for accepting and publishing this volume.

On a personal note, I am grateful to my family for their love and support. In particular, I would like to thank my wife, Pamela, for her patience and encouragement, and my sons, John and Elijah, for often bringing me back into the 21st century to play with choo choo trains and read books about little blue trucks.

Finally, I wish to express my gratitude to Phil Booth and Christian C. Sahner. Their passion for the study of Eastern Christianity and their kindness significantly impacted me. I dedicate this book to each of them.

Sigla, Abbreviations, and Conventions

Translation and Notes

⌜ ⌝	unit of variation of two or more words
[ ]	letters which are presently illegible (Syriac text only)
◌ِ	equals East Syriac *mbaṭlānā*—indicator of a silent letter: نَعتِ
…	ellipsis of text

Abbreviations for the Translation and Analysis

ca.	about, approximately
cf.	confer
ch.	chapter
chs.	chapters
col.	column
cols.	columns
d.	died
E.-	East
ed.	editor
eds.	editors
esp.	especially
f.	folio
ff.	folios
fl.	flourished
lit.	literally
m	masculine
mg	in margine
ms.	manuscript
mss.	manuscripts
n.	footnote
no.	number
nos.	numbers
p	plural
Patr.	Patriarch
ps-	pseudo-
r	recto
r.	reigned

rpr.	reprint
s / sing.	singular
suppl.	supplement
Syr.	Syriac
transl.	translation / translator
transls.	translators
v	verso
vol.	volume
vols.	volumes
vs.	verses
W.-	West

Conventions

All biblical citations are taken from the Peshitta version of the Bible.

The abbreviations for biblical books are found in Siegfried M. Schwertner, *IATG*^{3} – *Internationales Abkürzungsverzeichnis für Theologie und Grenzgebiete: Zeitschriften, Serien, Lexika, Quellenwerke mit bibliographischen Angaben* (Berlin: De Gruyter, 2014). Other abbreviations, which are used in this annotated translation, include the following: *CAVT* = J.-C. Haelewyck, *Clavis apocryphorum Veteris Testamenti* (Corpus Christianorum; Turnhout: Brepols, 1998); *CMRBH* = David Thomas and Barbara Roggema (eds.), *Christian-Muslim Relations. A Bibliographical History*, vol. 1 (History of Christian-Muslim Relations 11; Leiden / Boston: Brill, 2009) and David Thomas and Alexander Mallett (eds.), *Christian-Muslim Relations. A Bibliographical History*, vols. 2–4 (History of Christian-Muslim Relations 14–15, 17; Leiden / Boston: Brill, 2010–2012); *CPG* = Maurice Geerard, *Clavis patrum graecorum: qua optimae quaeque scriptorum patrum graecorum recensiones a primaevis saeculis usque ad octavum commode recluduntur*, 6 vols. (Turnhout: Brepols, 1974–2003); *DHGE* = Alfred Baudrillart et al. (eds.), *Dictionnaire d'histoire et de géographie ecclésiastiques*, 33 vols. (Paris / Turnhout: Beauchesne / Brepols, 1912–2022); *DSp* = M. Viller, S.J. et al. (eds), *Dictionnaire de spiritualité ascétique et mystique: doctrine et histoire*, 17 vols. (Paris: Beauchesne, 1932–1995); *GEDSH* = Sebastian P. Brock, Aaron M. Butts, George A. Kiraz, and Lucas Van Rompay (eds.), *Gorgias Encyclopedic Dictionary of the Syriac Heritage* (Piscataway, NJ: Gorgias Press, 2011); *OHS* = Alison G. Salvesen and Timothy Michael Law (eds.), *The Oxford Handbook of the Septuagint* (Oxford: Oxford University Press, 2021).

Referenced *CPG* titles are presented in English translation, rather than in Latin.

Due to the fact that Yusuf Habbi's 1986 edition of the *Catalogue* lists the places where his sources present variant readings, these variant readings will not typically be noted. However, where Habbi's edition presents an incorrect word or phrase, this will be noted, as well as the edition that will be followed instead at that point. All incorrect words and phrases are presented in an Estrangela script.

The Syriac text presented in Appendix 2 is a modified version of Joseph of Beth Qelayta's 1924 edition of the *Catalogue*. It is presented in an East Syriac script with East Syriac vowels and diacritical marks and has been corrected against Habbi's edition. When Habbi's text is incorrect, such instances are noted in the translation but not in Appendix 2. Begadkefat dots have been removed in order to present a less complicated vocalized text. The Syriac text in Appendix 2 is presented in its original form (i.e. in strophes). Lines are numbered in increments of ten, beginning with 5, in order to avoid line numbers being presented mid-strophe. These line numbers follow those which are presented in the translation, and the line numbers in the translation follow those which are used by Habbi, who presents his edition in lines. While they are included in the translation, Habbi's headings for each part and entry are not included in Appendix 2, though the individual entry numbers (also found in the translation) are included.

Modern members of ʿAbdishoʿ's church now refer to their church as the "Church of the East" and to themselves as "Assyrians," "Chaldeans," or "Syro-Malabar." The shorthand "East Syriac" will be used in this annotated translation as a simple linguistic label to reference their ancient literature and liturgy.

Common names, places, works, and terms are given in their Latinized form. Rarer names, places, works, and terms are transliterated.

Introduction

One of the most well-known works by the East Syriac bishop ʿAbdishoʿ bar Brikha[1] (d. 1318) is his *Mēmrā containing an Enumeration of all Ecclesiastical Writings*, which is often given a shorter title in English, such as *Metrical Catalogue of Syriac Writers*, *The Catalogue of Ecclesiastical Authors*, *Catalogue of Authors*,[2] or *Catalogue of Books*.[3] Since its publication (with a Latin translation) by Abraham Ecchellensis in 1653 and Josephus Simonius Assemani in 1725,[4] this work "helped clarify for western scholarship the breadth and basic contours of Syriac literature" by offering "an invaluable repository of information about the authors and works of the Syriac literary heritage, including many that are no longer extant."[5] Assemani's edition has been particularly important due to its extensive notes, wherein further information on the *Catalogue*'s writers and works listed is presented. In 1908 and 1924, Joseph of Beth Qelayta included an edition of the *Catalogue* as an appendix to his first and second editions, respectively, of ʿAbdishoʿ's theological treatise "The Pearl" (*Marganitha*),[6]

1 For an overview of ʿAbdishoʿ's life and historical setting, see Salam Rassi, *Christian Thought in the Medieval Islamicate World: ʿAbdīshōʿ of Nisibis and the Apologetic Tradition* (Oxford: Oxford University Press, 2022), 63–92. The sources present ʿAbdishoʿ's name with several differing epithets, as well as without an epithet. For a list of these names, see James E. Walters et al., "'Abdisho' bar Brikha—ܥܒܕܝܫܘܥ ܒܪ ܒܪܝܟܐ," accessed 11 October 2023, http://syriaca.org/person/310.

2 Rassi, *Christian Thought in the Medieval Islamicate World*, 9.

3 J.W. Childers, "'Abdisho' bar Brikha," *GEDSH*, 3. For an overview of ʿAbdishoʿ's other works, see Rassi, *Christian Thought in the Medieval Islamicate World*, 10–23. With a few exceptions, this volume will refer to this work as the *Catalogue*.

4 Abraham Ecchellensis (ed. and transl.), *Incipimus scribere tractatem continentem catalogum librorum Chaldæorum, tam ecclesiasticorum, quam profanorum* (Rome: Typis S.C. de Propaganda Fide, 1653) and Josephus Simonius Assemani (ed. and transl.), *Bibliotheca orientalis Clementino-Vaticana, in qua manuscriptos codices syriacos, arabicos, persicos, turcicos, hebraicos, samaritanos, armenicos, æthiopicos, Graecos, ægyptiacos, ibericos & malabaricos*, 3.1 (Roma: Typis Sacrae Congregationis de Propaganda Fide, 1725), 1–362.

5 Childers, "'Abdisho' bar Brikha," 3.

6 Joseph of Beth Qelayta (ed.), ܟܬܒܐ ܕܡܪܓܢܝܬܐ ܕܥܠ ܟܠ ܟܬܒ̈ܐ ܕܟܬܒ ܥܕܬܐ ܕܡܪܝ ܥܒܕܝܫܘܥ ܒܪ ܒܪܝܟܐ ܡܛܪܦܠܝܛܐ ܕܢܨܝܒܝܢ (2nd ed.; Mosul: Maṭbaʿtā ʾĀtorāytā d-ʿEdtā ʿAttīqtā d-Madnḥā, 1924), 61–83. Only one copy of the first edition (from 1908) has survived, and I do not have access to it to establish the page numbers on which the *Catalogue* is preserved. For a further discussion, see Sebastian P. Brock, "'Let us now praise famous men' (Sir. 44:1): ʿAbdīshōʿ and his *mēmrā* on Syriac writers," in Salam Rassi and Željko Paša (eds), *Christianity, Islam, and the Syriac Renaissance: The Impact of ʿAbdīshōʿ bar Brīkha.*

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and Yusuf Habbi produced a Syriac-Arabic edition of the *Catalogue* in 1986.[7]

There are three modern translations of the *Catalogue*, one in German and two in English. The German translation is found in vol. 2 of August Pfeiffer's *Joseph Simonius Assemanns orientalische Bibliothek oder Nachrichten von syrischen Schriftstellern*, which was published in 1777.[8] Of the English translations, the first is presented as Appendix A in George Percy Badger's *The Nestorians and their Rituals*, which was published in 1852,[9] and the second is the Index of Biblical and Ecclesiastical Writings in Ishai Shimun's *The Book of Marganitha* (*The Pearl*) *on the Truth of Christianity*, which was published in 1965.[10] However, there are several issues with these translations. For instance, Pfeiffer's translation was made from Assemani's Latin translation and not from the Syriac. While Badger and Shimun's translations were made from the Syriac, the proper names in the entries of these two volumes are often inadequately—and sometimes inaccurately—spelled. Badger and Shimun's volumes also frequently present entry translations that are notably different from the underlying Syriac texts of the earliest extant manuscripts preserving the *Catalogue*, such as those used by Ecchellensis and Assemani for their respective editions. Furthermore, Badger's base manuscript(s) is/are faulty at several points, as revealed by his comments on the lines of text that have been destroyed and on (one of) his base manuscript(s) being defaced near the end of the *Catalogue*.[11] Given the problematic nature of Pfeiffer, Badger, and Shimun's respective translations and taking into account the considerable scholarly advances made in the field of Syriac studies in the 300 years since Assemani produced his edition, a new annotated translation, based on an authoritative edition of the *Catalogue*, is needed.

Papers Collected on His 700th Anniversary (*1318–2018*) (Orientalia Christiana Analecta 316; Rome: Pontifical Oriental Institute, 2024), 18, n. 6. A third edition of this text was published in 1989. See Childers, "'Abdishoʿ bar Brikha," 3.

7 Yusuf Habbi (ed. and transl.), *Fihris al-muʾallifīn taʾlīf li-ʿAbd Yašūʿ al-Ṣūbāwī* (Maṭbūʿāt al-Maǧmaʿ al-ʿIlmī al-ʿIrāqī: al-Hayʾah al-Suryānīyah; Baghdād: Maṭbaʿat al-Maǧmaʿ al-ʿIlmī al-ʿIrāqī, 1986).

8 August F. Pfeiffer (transl.), *Joseph Simonius Assemanns orientalische Bibliothek oder Nachrichten von syrischen Schriftstellern*, vol. 2 (Erlangen: Walther, 1777), 329–408.

9 George Percy Badger, *The Nestorians and Their Rituals, with the Narrative of a Mission to Mesopotamia and Coordistan in 1842–1844 and of a Late Visit to Those Countries in 1850*, vol. 2 (London: Joseph Masters, 1852), 361–379.

10 Mar Eshai Shimun XXIII (transl.), *The Book of Marganitha* (*The Pearl*) *on the Truth of Christianity* (Ernakulam, Kerala, India: Mar Themotheus Memorial Printing & Publishing House Limited, 1965), 121–153.

11 See Badger, *The Nestorians*, vol. 2, 379.

1 The Textual Tradition of the *Catalogue* and the Structure of This Volume

There are 29 extant manuscripts that preserve the *Catalogue*.[12] If these manuscripts are ordered by date of production, they appear as follows:

- Vatican, Syr. 176 (1476), ff. 26^{r}–42^{r}
- Erbil-Ankawa, O.A.O.C., Syr. 579 (*olim* Alqosh 291; 1479), ff. 1^{r}–19^{r}
- Vatican, Syr. 456 (1593), ff. 47^{v}–68^{r}
- Vatican, Borgia 1 (1674), 4°
- Cambridge University Library, Add. 2018 (1677), ff. 165^{v}–183^{v} [defective]
- Vatican, Borgia 34 (1678), ff. 112^{r}–122^{r}
- Berlin, Sachau 312 (1680), ff. 44^{r}–63^{r}
- Cambridge University Library, Add. 3087 (17th century), ff. 92^{v}–124^{r}
- Karamlis, Mar Addai Church 10 (17th century), ff. 125^{v}–136^{r}
- Mosul, Dominican Friars of Mosul 121 (17th–18th century), ff. 62^{r}–85^{r}
- Mardin, Mar Hirmiz Keldani Kilisesi 467 (17th–19th century), ff. 20^{v}–35^{r}
- Vatican, Borgia 38 (1700), 2°
- British Library, Or. 4069 (1722), 3°
- British Library, Or. 4526 (1727), ff. 37^{r}–53^{v}
- Berlin, Staatsbibliothek, Or. fol. 3121 (1735), ff. 124^{r}–136^{r}
- Mingana Syr. 212 (1850), ff. 135^{v}–147^{v}
- Erbil-Ankawa, O.A.O.C., Syr. 609 (1879–1881), 3°
- Bibliothèque nationale de France, Syr. 315 (1884), ff. 50^{v}–71^{v}
- Chaldean Catholic Church, Patriarchate of Baghdad 36 (19th century), ff. 139^{r}–152^{v}
- Erbil-Ankawa, O.A.O.C., Syr. 489 (*olim* Alqosh 158; 19th / 20th century), 2°
- Mannanam, St. Joseph's Monastery 8 (19th–20th century), ff. 3^{r}–20^{r}
- Erbil-Ankawa, O.A.O.C., Syr. 580 (*olim* Alqosh 200; 1894), 1°
- Erbil-Ankawa, O.A.O.C., Syr. 581 (*olim* Alqosh 201; 1895), ff. 4^{v}–26^{r}
- Cambridge, University Library, Or. 1308 (1895), ff. 43^{r}–59^{v}
- Cambridge, University Library, Pembroke College 311, C (1890s), ff. 136^{r}–156^{r}
- Erbil-Ankawa, O.A.O.C., Syr. 582 (1901), ff. 2^{r}–15^{r}
- Erbil-Ankawa, O.A.O.C., Syr. 583 (*olim* Alqosh 202; 1917), ff. 3^{r}–21^{r}
- Kaslik, Lebanese Maronite Order 490 (20th century), ff. 1^{r}–27^{v}
- Chaldean Catholic Church, Archdiocese of Mosul 63 (20th century), ff. 3^{v}–16^{v}

12 This list does not include commentaries on the *Catalogue*. Among the manuscripts Anton Baumstark lists that contain the *Catalogue*, three are no longer extant, namely, Seert 83 (1572), 2°; Urmia 63 (18th century), 3°; Urmia 38 (1885), 2°. See idem, *Geschichte der*

While a proper study of these manuscripts, including a philological analysis of their mutual relationship, has yet to be produced, 5 of these manuscripts—namely, ms. Berlin, Sachau 312; ms. Cambridge University Library, Add. 3087; ms. Mingana Syr. 212; ms. Erbil-Ankawa, O.A.O.C., Syr. 609; ms. Bibliothèque nationale de France, Syr. 315—state in their respective colophons that they were copied from ʿAbdishoʿ's autograph of the *Catalogue*.[13]

Some of these manuscripts have also been used, whether directly or indirectly, to produce editions of the *Catalogue*. Ecchellensis based his edition on ms. Vatican, Syr. 456, and Assemani used ms. Vatican, Syr. 176 for his edition. Beth Qelayta based his edition on Assemani's edition. Habbi used eight sources to produce his edition: ms. Berlin, Sachau 312; a commentary produced by Samuel Giamil (1847–1917);[14] Ecchellensis' edition; ms. British Library, Or. 4526; a Chaldean Metropolitanate of Mosul manuscript (ca. 1900);[15] Assemani's edition; ms. Vatican, Syr. 176; Beth Qelayta's edition.[16]

Concerning the translations of the *Catalogue*, Pfeiffer based his translation on Assemani's translation. Badger used one—though possibly more—manuscript(s). However, it remains unclear which specific manuscript(s) he relied on for his translation. Shimun based his translation on Beth Qelayta's 1924 edition, though he was also aware of Badger's translation as well.

At present, the most comprehensive edition of the *Catalogue* that has been produced is Habbi's edition. However, this work is not a complete edition, on account of the fact that it only uses a few of the available manuscripts, as well as other select sources. Nevertheless, it is the best available resource to utilize as the basis for an annotated translation of the *Catalogue*.[17]

This volume presents the first modern annotated translation of the *Catalogue* and will consist of two parts. 1) An introduction to the *Catalogue*, which will include an author-devised numbering system for each entry or primary

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syrischen Literatur, mit Ausschluß der christlich palästinensischen Texte (Bonn: A. Marcus und E. Webers Verlag, 1922), 325, n. 2.

13 For a further discussion, see Grigory Kessel, "Autographs of ʿAbdīshōʿ bar Brīkhā," in Salam Rassi and Željko Paša (eds), *Christianity, Islam, and the Syriac Renaissance: The Impact of ʿAbdīshōʿ bar Brīkha. Papers Collected on His 700th Anniversary (1318–2018)* (Orientalia Christiana Analecta 316; Rome: Pontifical Oriental Institute, 2024), 51–104.

14 This commentary, entitled *Book of Explanations* (ܟܬܒ ܦܫܩܢܐ), is preserved in three manuscripts: Erbil-Ankawa, O.A.O.C., Syr. 581, ff. 26^{r}–331^{r} [a copy of the autograph of Giamil, the latter of which was written in 1894]; Erbil-Ankawa, O.A.O.C., Syr. 582, ff. 17^{r}–265^{r} [a partial autograph by Giamil]; Erbil-Ankawa, O.A.O.C., Syr. 583, ff. 21^{r}–289^{r} [a copy of Erbil-Ankawa, O.A.O.C., Syr. 582].

15 The specific manuscript being referenced here remains unclear.

16 See also Brock, "'Let us now praise famous men'," 18–19.

17 It is also worth noting that a comparison of several folios of a selection of the accessible manuscripts suggests that the textual tradition of the *Catalogue* is relatively stable and uniform, with only minimal differences between manuscripts.

writer listed. 2) An annotated English translation of the *Catalogue* based on Habbi's edition,[18] which will supersede Pfeiffer, Badger, and Shimun's respective translations. It will also update and/or supersede many of the notes in Assemani's edition by presenting the following details concerning the numerous works—whether translated into or originally written in Syriac—listed in the *Catalogue*: a) the editions and/or translations of published works, b) the manuscript(s) and/or source(s) that list the manuscript(s) of unpublished works, and c) the works that do not survive.[19]

2 An Overview of the *Catalogue*

The *Catalogue* is the earliest, and most important, witness to the history of Syriac literary works.[20] It was composed as a *mēmrā*, or narrative poem, in heptasyllabic verse. It is comprised of 1190 lines,[21] which are combined in strophes of four lines (two couplets) marked at their end by a four-point punctuation mark. Most of the *mēmrā* has no end rhyme, but this is found in the opening 12 lines and the concluding 12 lines, where each of the 3 strophes has the same rhyme at the end of each of their four lines. The *Catalogue* is divided into five sections: 1) a Preface, 2) Holy Scripture, encompassing Old Testament, Apocryphal, and New Testament books, 3) the Greek and Latin Fathers, whose works were translated into Syriac, 4) the Syriac—primarily East Syriac—Fathers, with the inclusion of several entries not devoted to any one particular writer, and 5)

18 When Habbi's edition is in doubt, Assemani's edition is followed. When the latter is in doubt, ms. Vatican, Syr. 176 is followed. If lines of text are missing from the latter two or if all three of these are in doubt, Beth Qelayta's edition is followed. This will be indicated in the notes of the translation when it occurs. The English translation will follow the Syriac lines of text in Habbi as closely as possible.

19 While references to Habbi's annotations in his Arabic translation are included in the lists of secondary literature presented in the following Introduction, these annotations are only occasionally referenced in the annotated translation in this volume. There are several reasons for this approach: 1) They largely reproduce what Assemani previously noted. 2) They present basic information about the various biblical books listed. 3) They primarily focus on the life, rather than the work(s), of a given writer under discussion. 4) They only provide select references to Syriac editions and translations of the works listed. In short, the information presented in these annotations can—with a few exceptions—be readily collected independent of Habbi. For a discussion of the limitations of the annotated translation in this volume, see Introduction, Section 4 The Limits of this Volume.

20 Brock, "'Let us now praise famous men'," 17.

21 Rassi, *Christian Thought in the Medieval Islamicate World*, 10.

a Conclusion.[22] ʿAbdishoʿ recorded the extent of his own corpus of texts in the final entry and published the *Catalogue* in 1316.[23] If these sections are presented according to their placement in Assemani and Habbi (the two most authoritative editions of the *Catalogue*), they appear as follows:

Entry number[24]	**Section**	**Heading**	**Assemani**[25]	**Habbi**[26]
–	Preface	Preface	–[27]	24, *1*–*12*[28]
§ 1–4	The First Part	Holy Scripture	1–3	25, *13*–35, *120*
§ 5–48	The Second Part	The Disciples of the Apostles and the Greek and Latin[29] Fathers	4–48	35, *121*–61, *398*
§ 49–200	The Third Part	The Syriac Fathers	49–198	61, *399*–133, *1178*
–	Conclusion	Conclusion	199	133, *1179*–134, *1190*[30]

Since the First, Second, and Third Parts each contain a number of entries, it would be useful to provide an overview of the texts and authors listed in their

22 Surveys of ʿAbdishoʿs *Catalogue* rarely consider its Preface and Conclusion as part of the main body of work. Thus, the *Catalogue* is typically divided into three or four parts, depending on whether or not one divides the part on the biblical books into Old Testament / Apocrypha and New Testament books. See, for instance, Rassi, *Christian Thought in the Medieval Islamicate World*, 10 and Brock, "'Let us now praise famous men'," 17.

23 Assemani, *BibOr* 3.1., 2.

24 The entry numbers in this column, as well as the comparable columns in this Introduction, have been produced by the author of this translation. The original Syriac text does not contain section numbers.

25 This column, as well as the comparable columns in this Introduction, presents the chapter number(s) for each part or entry, as found in Assemani.

26 This column, as well as the comparable columns in this Introduction, presents the page and line number(s) for each part or entry, as found in Habbi. Habbi, akin to Assemani, also numbers his entries (208 in total). However, since he presents line numbers, these will be utilized instead. The original Syriac text does not contain line numbers.

27 The last two lines of Syriac text in Assemani, *BibOr* 3.1., 4 = Habbi, *Fihris*, 25, *11-12*, which are the first two lines of Syriac text the latter presents in the First Part. In the translation, these two lines are included in the Preface.

28 Habbi also includes a Title section, which precedes the Preface and is only partially found in Assemani.

29 Habbi uses the adjective "Roman" (ܪܘܡܝܐ) to describe "Fathers" (ܐܒܗܬܐ). However, "Roman" is too potentially misleading of a term, because it was often used of Byzantine Greeks in ʿAbdishoʿs time. The term "Latin" will be used instead.

30 Habbi, *Fihris*, 134 does not include line numbers, and it also contains concluding lines not found in Assemani.

entry headings in the form of three tables. These tables also function as a concordance between the section numbers found in this volume and those used in the two most authoritative editions, namely those of Assemani and Habbi. Date(s), where known or appropriate,[31] will also be given. Notes linked to these texts and authors indicate key references to them in bibliographical works, focusing on bibliographies of Syriac literature.[32] Notes to the main translation will focus on the specific writings attributed to these authors by 'Abdisho'.

2.1 *The First Part: Holy Scripture*

Entry number	Entry heading[33]	Date(s)	Assemani	Habbi
§1	The Old (Testament)[34]	finalized after 6th century BC[35]	1	25, *13*–28, *44*

31 For entries whose works or writers originate from a non-Syriac milieu, the following dates refer to the period of time when these works were originally produced or when these writers originally lived and not to their earliest reception among Syriac writers.

32 In each entry, the bibliographic works are presented in chronological order, by date of publication. Comparable lists of secondary literature for many of the following writers have previously been compiled. See the corresponding writers in Grigory Kessel and Karl Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature* (Eastern Christian Studies 11; Leuven: Peeters, 2011) and David A. Michelson and Nathan P. Gibson (eds.), "A Guide to Syriac Authors," accessed 11 October 2023, https://syriaca.org/authors/index.html.

33 The entry headings, names, and/or epithets of writers in this column, as well as the corresponding column in the following two tables, do not necessarily follow the spelling or exact presentation of those given in the headings in Assemani, *BibOr* 3.1. or Habbi, *Fihris*.

34 Assemani, *BibOr* 3.1., 5–8; William Wright, *A Short History of Syriac Literature* (London: Adam and Charles Black, 1894), 3–6, 25–26; Rubens Duval, *La littérature syriaque*, 3rd ed. (Bibliothèque de l'enseignement de l'histoire ecclésiastique; Anciennes littératures chrétiennes 2; Paris: V. Lecoffre, 1907), 25–37, 49–53; Baumstark, *Geschichte*, 18–19, 23–26; Jean Baptiste Chabot, *Littérature syriaque* (Paris: Bloud & Gay, 1934), 19–21; Ignatius Afram I Barsoum, *The Scattered Pearls: A History of Syriac Literature and Sciences*, transl. Matti Moosa, 2nd rev. ed. (Piscataway, NJ: Gorgias Press, 2003), 39–40; Paolo Bettiolo, "Syriac Literature," in Angelo di Berardino (ed.), *Patrology V: The Eastern Fathers from the Council of Chalcedon (451) to John of Damascus († 750)* (Cambridge: Cambridge University Press, 2006), 423–425; Sebastian P. Brock, *A Brief Outline of Syriac Literature*, 2nd ed. (Mōrān 'Eth'ō 9; Baker Hill, Kottayam: St. Ephrem Ecumenical Research Institute, 2009), 7; B. ter Haar Romeny, "Bible (General)," *GEDSH*, 74–76; Sebastian P. Brock, *The Bible in the Syriac Tradition*, 3rd ed. (Gorgias Handbooks 52; Piscataway, NJ: Gorgias Press, 2020), 17–25; Marketta Liljeström, "The Syrohexapla," *OHS*, 655–669; Sergey Minov (ed.), *A Comprehensive Bibliography on Syriac Christianity* (The Center for the Study of Christianity, The Hebrew University of Jerusalem / Vanderbilt University, 2023), entry: Old Testament.

35 Namely, the Second Temple period.

(*cont.*)

Entry number	Entry heading	Date(s)	Assemani	Habbi
§ 2	The New (Testament)[36]	1st–2nd century AD	2	29, *45*–30, *60*
§ 3	The Letters of Paul[37]	mid-1st century	2[38]	30, *61*–34, *116*
§ 4	The Diatessaron of Tatian[39]	2nd century	3	35, *117*–*120*

36 Assemani, *BibOr* 3.1., 8–10; Wright, *A Short History*, 6–27; Duval, *La littérature syriaque*, 3rd ed., 37–53; Baumstark, *Geschichte*, 21–23; Chabot, *Littérature syriaque*, 19–21; Bruce M. Metzger, *The Early Versions of the New Testament. Their Origin, Transmission, and Limitations* (Oxford: OUP, 1977), 2–98; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 40; Bettiolo, "Syriac Literature," 425–428; Brock, *A Brief Outline*, 2nd ed., 8; ter Haar Romeny, "Bible (General)," *GEDSH*, 75–76; Peter J. Williams, "The Syriac Versions of the New Testament," in Bart D. Ehrman and Michael W. Holmes (eds.), *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis. Second Edition*. (NTTSD 42; Leiden: Brill, 2013), 143–166; Brock, *The Bible in the Syriac Tradition*, 3rd ed., 27–33; Minov, *A Comprehensive Bibliography*, entry: New Testament.

37 Assemani, *BibOr* 3.1., 10–12 and Minov, *A Comprehensive Bibliography*, entry: Paul. While the Pauline letters are clearly a part of the New Testament, this section of the First Part begins in a similar way to the beginning of the Old Testament (§ 1), i.e. a prominent biblical figure (for example, Moses) is credited with the authorship of several biblical books. Since nearly all entries in the *Catalogue* begin by stating the author(s) under discussion and then proceed to list the work(s) he/they produced, and, furthermore, since the writings of Paul are presented as a distinct body of works—often abbreviated, for example, as "the Apostle" (§ 48) or "the entire Apostle" (§ 20)—Habbi likely viewed ʿAbdishoʿ's presentation of the Pauline letters as a separate entry.

38 Assemani categorizes the Letters of Paul with the New Testament and, therefore, does not present the former as a separate entry.

39 Assemani, *BibOr* 3.1., 12–13; Wright, *A Short History*, 7–10, 35; Duval, *La littérature syriaque*, 3rd ed., 37–41; Baumstark, *Geschichte*, 19–21; Chabot, *Littérature syriaque*, 19–20; Ignacio Ortiz de Urbina, *Patrologia Syriaca* (Roma: Pontificium Institutum Orientalium Studiorum, 1958), 33–35 (§ 7); Habbi, *Fihris*, 145; William Lawrence Petersen, *Tatian's Diatessaron: Its Creation, Dissemination, Significance, and History in Scholarship* (Supplements to Vigiliae Christianae 25; Leiden / New York: E.J. Brill, 1994); Barsoum, *The Scattered Pearls*, 41–43; Bettiolo, "Syriac Literature," 425–428; Brock, *A Brief Outline*, 2nd ed., 8; W.L. Petersen, "Diatessaron" and "Tatian," *GEDSH*, 122–124, 396–397; Matthew R. Crawford and Nicholas J. Zola (eds.), *The Gospel of Tatian: Exploring the Nature and Text of the Diatessaron* (London: T&T Clark, 2019); Brock, *The Bible in the Syriac Tradition*, 3rd ed., 25–27; Minov, *A Comprehensive Bibliography*, entry: Diatessaron; entry: Tatian.

2.2 *The Second Part: The Disciples of the Apostles and the Greek and Latin Fathers*

Entry number	Entry heading / Writer(s)	Date(s)	Assemani	Habbi
–	Introduction	–	4[40]	35, *121–122*
§ 5	Pseudo-Dionysius the Areopagite[41]	Thought to be 1st century (but fl. ca. 500)	4	36, *123–124*
§ 6	Clement of Rome[42]	fl. late 1st century	5	36, *125–128*
§ 7	Julius Africanus[43]	ca. 170–ca. 240	6	36, *129–132*[44]
§ 8	Hippolytus of Rome[45]	late 2nd / early 3rd century	7	37, *133–140*

40 Assemani includes the two-line introduction to the Second Part in Pseudo-Dionysius the Areopagite (§ 5).

41 Assemani, *BibOr* 3.1., 13; Duval, *La littérature syriaque*, 3rd ed., 314–316; Chabot, *Littérature syriaque*, 67, 72, 93; R. Roques and Polycarpe Sherwood, "Denys l'Aréopagite (Le Pseudo-)," *DSp*, vol. 3 (1957), cols. 244–300; R. Roques, M. Cappuyns, and R. Aubert, "Denys Le Pseudo-Aréopagite," *DHGE*, vol. 14 (1960), cols. 265–310; Ortiz de Urbina, *Patrologia Syriaca*, 96 (§ 38); Barsoum, *The Scattered Pearls*, 2nd rev. ed., 83, 123–128; Brock, *A Brief Outline*, 2nd ed., 35, 56, 81–82, 116, 118–119; S.P. Brock, "Dionysius the Areopagite, Pseudo-," *GEDSH*, 128–129; Minov, *A Comprehensive Bibliography*, entry: Pseudo-Dionysius the Areopagite.

42 Assemani, *BibOr* 3.1., 13–14; Wright, *A Short History*, 61; Duval, *La littérature syriaque*, 3rd ed., 86, 93, 304–305, 311; M.-Th. Disdier, "Bartolomei (Clemente)," *DHGE*, vol. 6 (1932), col. 1051; Ferdinand Cavallera, "Clément de Rome (Saint)," *DSp*, vol. 2.1. (1953), cols. 962–963; Ortiz de Urbina, *Patrologia Syriaca*, 39 (§ 10), 216–217 (§ 168), 231 (§ 173), 233 (§ 175); Habbi, *Fihris*, 146–147; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 52, 54, 65, 83, 126, 167, 197, 199, 244, 341, 346, 467, 472; Brock, *A Brief Outline*, 2nd ed., 9, 79; J.W. Childers, "Clement of Rome and Pseudo-Clementine literature," *GEDSH*, 100–101; Minov, *A Comprehensive Bibliography*, entry: Clement; entry: Pseudo-Clement; entry: Pseudo-Clementines.

43 Assemani, *BibOr* 3.1., 14; Duval, *La littérature syriaque*, 3rd ed., 194; Baumstark, *Geschichte*, 76; Habbi, *Fihris*, 147; U. Zanetti, "Jules l'Africain," *DHGE*, vol. 28 (2000–2003), col. 477; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 445, 465, 467; Minov, *A Comprehensive Bibliography*, entry: Julius Africanus.

44 Habbi incorrectly numbers line *131* as line *130*.

45 Assemani, *BibOr* 3.1., 15–16; Duval, *La littérature syriaque*, 3rd ed., 69, 74–75, 306–307; Baumstark, *Geschichte*, 76–77, 82, 252; Chabot, *Littérature syriaque*, 147; Ortiz de Urbina, *Patrologia Syriaca*, 58 (§ 19), 170 (§ 127), 224–225 (§ 171); Marcel Richard, "S. Hippolyte de Rome," *DSp*, vol. 7.1. (1969), cols. 531–571; Habbi, *Fihris*, 147; V. Saxer, "Hippolyte," *DHGE*, vol. 24 (1993), cols. 627–635; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 199, 346, 385, 434–436, 465; Brock, *A Brief Outline*, 2nd ed., 113, 259–260; S.P. Brock, "Hippolytus of Rome," *GEDSH*, 198; Minov, *A Comprehensive Bibliography*, entry: Hippolytus.

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Entry number	Entry heading / Writer(s)	Date(s)	Assemani	Habbi
§ 9	Damasus of Rome[46]	d. 384	8	37, *141–143*
§ 10	Ignatius of Antioch[47]	d. ca. 107	9	37, *144*
§ 11	Symmachus[48]	fl. late 2nd century	10	38, *145–148*
§ 12	Eusebius of Caesarea[49]	ca. 260–ca. 340	11	38, *149*–39, *164*
§ 13	Athanasius of Alexandria[50]	ca. 296–373	12	39, *165*–40, *172*

46 Assemani, *BibOr* 3.1., 16; Duval, *La littérature syriaque*, 3rd ed., 163; A. Van Roey, "Damase I," *DHGE*, vol. 14 (1960), cols. 48–53; Habbi, *Fihris*, 148; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 131; Minov, *A Comprehensive Bibliography*, entry: pope Damasus.

47 Assemani, *BibOr* 3.1., 16–17; Duval, *La littérature syriaque*, 3rd ed., 15, 305–306; Chabot, *Littérature syriaque*, 146; Ortiz de Urbina, *Patrologia Syriaca*, 218 (§ 169); Pierre-Thomas Camelot, "Ignace d'Antioche (saint)," *DSp*, vol. 7.2. (1971), cols. 1250–1266; Habbi, *Fihris*, 148–149; R. Aubert, "Ignace d'Antioche," *DHGE*, vol. 25 (1995), cols. 684–686; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 197, 199, 369; Brock, *A Brief Outline*, 2nd ed., 80, 100; S.P. Brock, "Ignatius of Antioch," *GEDSH*, 207–208; Minov, *A Comprehensive Bibliography*, entry: Ignatius of Antioch.

48 Assemani, *BibOr* 3.1., 17–18; Habbi, *Fihris*, 149; Alison Salvesen, *Symmachus in the Pentateuch* (Journal of Semitic Studies Monograph 15; Manchester: Victoria University of Manchester, 1991), 283–297; Brock, *A Brief Outline*, 2nd ed., 57, 241–242; Michaël N. van der Meer, "Symmachus," *OHS*, 469–479; Minov, *A Comprehensive Bibliography*, entry: Symmachus.

49 Assemani, *BibOr* 3.1., 18–19; Wright, *A Short History*, 61; Duval, *La littérature syriaque*, 3rd ed., 26, 69, 76, 97–98, 141, 155–156, 164, 188–191, 194, 236–238, 306, 311–312; Baumstark, *Geschichte*, 58–60; Chabot, *Littérature syriaque*, 22–23, 148; Marie-Josèphe Rondeau and Jean Kirchmeyer, "Eusèbe de Césarée," *DSp*, vol. 4.2. (1961), cols. 1687–1690; J. Moreau, "Eusèbe de Césarée de Palestine," *DHGE*, vol. 15 (1963), cols. 1437–1460; Habbi, *Fihris*, 149–150; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 41, 100, 126, 129, 144–145, 159, 165, 197, 200, 226, 320, 324, 341–342, 346, 351, 369, 371, 391, 435, 445, 465, 529, 531; Bettiolo, "Syriac Literature," 408, 417, 445, 452, 488; Brock, *A Brief Outline*, 2nd ed., 121, 245, 259–260; S.P. Brock, "Eusebius of Caesarea," *GEDSH*, 153–155; Minov, *A Comprehensive Bibliography*, entry: Eusebius of Caesarea.

50 Assemani, *BibOr* 3.1., 19–20; Duval, *La littérature syriaque*, 3rd ed., 69, 76, 145, 163, 308–309, 312–313; Baumstark, *Geschichte*, 81–82; G. Bardy, "Athanase d'Alexandrie," *DHGE*, vol. 4 (1930), cols. 1313–1340; G. Bardy, "Athanase," *DSp*, vol. 1 (1932), cols. 1047–1052; Chabot, *Littérature syriaque*, 147; Habbi, *Fihris*, 150; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 65, 68, 97, 131, 167, 171, 197, 201, 211, 282, 289, 353, 385, 435, 465, 467; Brock, *A Brief Outline*, 2nd ed., 40, 80, 82, 100–101, 107–108, 115, 118, 274–275; S.P. Brock, "Athanasius of Alexandria," *GEDSH*, 46–47; Minov, *A Comprehensive Bibliography*, entry: Athanasius of Alexandria.

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Entry number	Entry heading / Writer(s)	Date(s)	Assemani	Habbi
§ 14	Basil of Caesarea[51]	ca. 330–379	13	40, *173–176*
§ 15	Gregory of Nyssa[52]	ca. 330–ca. 395	14	40, *177–41*, *188*
§ 16	Gregory of Nazianzus[53]	330–390	15	41, *189–42*, *196*
§ 17	John Chrysostom[54]	ca. 347–407	16	42, *197–43*, *212*

51 Assemani, *BibOr* 3.1., 20–21; Duval, *La littérature syriaque*, 3rd ed., 60, 69, 163, 319, n. 2; Baumstark, *Geschichte*, 75, 78–79; G. Bardy, "Basile," *DHGE*, vol. 6 (1932), cols. 1111–1126; G. Bardy, "Basile," *DSp*, vol. 1 (1932), cols. 1273–1283; Ortiz de Urbina, *Patrologia Syriaca*, 219 (§ 170); Barsoum, *The Scattered Pearls*, 2nd rev. ed., 45, 48, 64–65, 97, 124–125, 131, 138, 167, 191, 201–202, 270, 280–282, 317, 324, 327, 332, 337–338, 400–401, 434, 437, 449, 465, 467, 529, 531, 534; Habbi, *Fihris*, 150; Bettiolo, "Syriac Literature," 407–408, 436, 484; Brock, *A Brief Outline*, 2nd ed., 40, 80, 82, 100, 107–108, 111, 116, 226, 269; S.P. Brock, "Basil of Caesarea," *GEDSH*, 64; Minov, *A Comprehensive Bibliography*, entry: Basil of Caesarea.

52 Assemani, *BibOr* 3.1., 21–22; Duval, *La littérature syriaque*, 3rd ed., 69, 76, 163, 319, n. 2; Baumstark, *Geschichte*, 75, 79–80; Chabot, *Littérature syriaque*, 25; Ortiz de Urbina, *Patrologia Syriaca*, 219–220 (§ 170); Mariette Canévet, "Grégoire de Nysse (saint)," *DSp*, vol. 6 (1967), cols. 971–1011; Habbi, *Fihris*, 151; P. Maraval, "Grégoire Nysse," *DHGE*, vol. 22 (1988), cols. 20–24; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 45, 131, 167, 169, 197, 203, 235, 337, 353, 369, 385, 400–401, 434–435, 437, 449, 465, 467; Brock, *A Brief Outline*, 2nd ed., 35, 80, 107–108; S.P. Brock, "Gregory of Nyssa," *GEDSH*, 182; Minov, *A Comprehensive Bibliography*, entry: Gregory of Nyssa.

53 Assemani, *BibOr* 3.1., 23–24; Duval, *La littérature syriaque*, 3rd ed., 60, 69, 163, 309–311, 373–374, 381, 392; Baumstark, *Geschichte*, 75, 77–78; Chabot, *Littérature syriaque*, 79, 83–84, 86, 88, 93, 96, 106, 108, 110, 149; Jacques Rousse, "Grégoire de Nazianze (saint)," *DSp*, vol. 6 (1967), cols. 932–971; Habbi, *Fihris*, 151–152; J. Mossay, "Grégoire de Nazianze," *DHGE*, vol. 22 (1988), cols. 15–18; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 45, 57, 68, 97, 125, 131, 169, 197, 282, 317, 323, 325–326, 328, 332, 336–337, 353, 355, 357, 364, 381–382, 385, 389–390, 393–394, 400–401, 435, 465, 467, 529, 531; Bettiolo, "Syriac Literature," 474; Brock, *A Brief Outline*, 2nd ed., 50, 60, 80, 82, 110; S.P. Brock, "Gregory of Nazianzus," *GEDSH*, 181–182; Minov, *A Comprehensive Bibliography*, entry: Gregory Nazianzen.

54 Assemani, *BibOr* 3.1., 24–27; Duval, *La littérature syriaque*, 3rd ed., 76, 144–145, 349; Baumstark, *Geschichte*, 75, 80–81; Ortiz de Urbina, *Patrologia Syriaca*, 221 (§ 170); Antoine Wenger, "Jean Chrysostome (saint)," *DSp*, vol. 8 (1974), cols. 331–355; Habbi, *Fihris*, 152; R. Aubert, "Jean Chrysostome," *DHGE*, vol. 26 (1995–1997), cols. 1408–1415; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 13, 48, 57, 64–65, 68, 77, 95, 97, 137, 162, 166–167, 197, 204, 241, 280, 317, 323, 337, 366, 369, 400–401, 434–436, 465, 467, 529, 531, 534; Bettiolo, "Syriac Literature," 472, 477; Brock, *A Brief Outline*, 2nd ed., 40, 80, 107–108, 226; J.W. Childers, "John Chrysostom," *GEDSH*, 229–230; Minov, *A Comprehensive Bibliography*, entry: John Chrysostom.

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Entry number	Entry heading / Writer(s)	Date(s)	Assemani	Habbi
§ 18	Pseudo-Methodius of Olympus / Methodius of Olympus[55]	fl. late 7th century / d. 312	17	43, *209–212*
§ 19	Diodore of Tarsus[56]	d. 390	18	43, *213*–44, *224*
§ 20	Theodore of Mopsuestia[57]	ca. 350–ca. 428	19	44, *225*–50, *296*
§ 21	Nestorius[58]	ca. 386–ca. 451	20	51, *297*–52, *308*
§ 22	Theodoulos[59]	d. 492	21	52, *309–316*

55 Assemani, *BibOr* 3.1., 27–28; Duval, *La littérature syriaque*, 3rd ed., 309; Herbert A. Musurillo, "Méthode d'Olympe (saint)," *DSp*, vol. 10 (1980), cols. 1109–1117; Habbi, *Fihris*, 152–153; S.P. Brock, "Methodius, Apocalypse of Pseudo-," *GEDSH*, 287; Minov, *A Comprehensive Bibliography*, entry: Methodius.

56 Assemani, *BibOr* 3.1., 28–30; Wright, *A Short History*, 46, 64, 168; Duval, *La littérature syriaque*, 3rd ed., 313–314; Baumstark, *Geschichte*, 101, 113, 138, 162, 213, 263; G. Bardy, "Diodore," *DSp*, vol. 3 (1957), cols. 986–993; Ortiz de Urbina, *Patrologia Syriaca*, 89 (§ 33), 97 (§ 39), 108 (§ 46), 123 (§ 65), 126 (§ 72), 133 (§ 82), 220 (§ 170), 228 (§ 173); L. Abramowski, "Diodore de Tarse," *DHGE*, vol. 14 (1960), cols. 496–504; Habbi, *Fihris*, 153–154; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 265; Jean-Maurice Fiey, *Saints syriaques* (Studies in Late Antiquity and Early Islam 6; Princeton, NJ: Darwin Press, 2004), 69 (entries 127 and 130); Bettiolo, "Syriac Literature," 474; Brock, *A Brief Outline*, 2nd ed., 30, 40; S.P. Brock, "Diodore of Tarsus," *GEDSH*, 125–126; Minov, *A Comprehensive Bibliography*, entry: Diodore of Tarsus.

57 Assemani, *BibOr* 3.1., 30–35; Wright, *A Short History*, 41, 46, 48–49, 63–64, 117, n. 2, 126–127, 162, 218, n. 3; Duval, *La littérature syriaque*, 3rd ed., 9, 32, 56, 76, 247, 313–314, 339, 349; Baumstark, *Geschichte*, 102–104; Chabot, *Littérature syriaque*, 48, 111, 119, 149; Ortiz de Urbina, *Patrologia Syriaca*, 117 (§ 56), 226 (§ 172); Habbi, *Fihris*, 154–157; José Maria Lera, "Théodore de Mopsueste," *DSp*, vol. 15 (1991), cols. 385–400; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 182, 242, 400, 435, n. 7, 436, n. 2–3, 465, 467; Fiey, *Saints syriaques*, 69 (entry 130), 188 (entry 442); Bettiolo, "Syriac Literature," 450, 456, 458, 467, 472, 474, 477, 489; Brock, *A Brief Outline*, 2nd ed., 2, 30, 40, 45, 80, 100, 108–109, 118, 198, 225–226, 239, 270; L. Van Rompay, "Theodore of Mopsuestia," *GEDSH*, 401–402; Minov, *A Comprehensive Bibliography*, entry: Theodore of Mopsuestia.

58 Assemani, *BibOr* 3.1., 35–37; Wright, *A Short History*, 46–48, 54, 64, 117; Baumstark, *Geschichte*, 117; Chabot, *Littérature syriaque*, 150; Ortiz de Urbina, *Patrologia Syriaca*, 90 (§ 33), 92–94 (§ 34–35), 108–109 (§ 46), 117 (§ 56), 123 (§ 65), 126 (§ 72), 131–133 (§ 80, 82), 226–228 (§ 172–173); Habbi, *Fihris*, 158; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 33, 211, 243, 249, 265, 267–269, 291; Fiey, *Saints syriaques*, 69 (entry 130), 146 (entry 328); Bettiolo, "Syriac Literature," 457, 467, 471, 474; Brock, *A Brief Outline*, 2nd ed., 30, 40, 45, 81, 101, 198; G.A. Bevan, "Nestorius," *GEDSH*, 306–307; Minov, *A Comprehensive Bibliography*, entry: Nestorius.

59 Assemani, *BibOr* 3.1., 37; Otto Bardenhewer, *Geschichte der altkirchlichen Literatur. Band 4. Das fünfte Jahrhundert mit Einschluss der syrischen Literatur des vierten Jahrhunderts* (Freiburg im Breisgau: Herder, 1924), 262; Habbi, *Fihris*, 159.

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Entry number	Entry heading / Writer(s)	Date(s)	Assemani	Habbi
§ 23	Aquilinus[60]	5th–6th century	22	53, *317–320*
§ 24	Basil[61]	5th century	23	53, *321–322*
§ 25	Cyrus the Greek[62]	fl. late 5th century	24	53, *323–324*
§ 26	Irenaeus of Tyre[63]	fl. first half of the 5th century	25	53, *325*–54, *328*
§ 27	Philotheus[64]	possibly 5th century	26	54, *329–332*
§ 28	Theodoret of Cyrus[65]	393–466	27	54, *333*–55, *344*
§ 29	Socrates Scholasticus[66]	d. after 439	28	55, *345*–56, *348*
§ 30	Titus of Bostra[67]	second half of the 4th century	29	56, *349–350*

60 Assemani, *BibOr* 3.1., 37–38; F. Nau, "Aquilien," *DHGE*, vol. 3 (1924), cols. 1142–1143; Habbi, *Fihris*, 159.

61 Assemani, *BibOr* 3.1., 38; Baumstark, *Geschichte*, 118; R. Janin, "Basile, évêque de Larissa," *DHGE*, vol. 6 (1932), col. 1142; Habbi, *Fihris*, 159; Brock, "'Let us now praise famous men'," 30.

62 Assemani, *BibOr* 3.1., 38; Habbi, *Fihris*, 159; Gerrit J. Reinink, "The Book of Questions of Cyrus the Greek," in René Lavenant (ed.), *Symposium Syriacum VII: Uppsala University, Department of Asian and African Languages, 11–14 August 1996* (Orientalia Christiana Analecta 256; Roma: Pontificio Istituto Orientale, 1998), 453–461; Brock, "'Let us now praise famous men'," 30.

63 Assemani, *BibOr* 3.1., 38–39; Baumstark, *Geschichte*, 117–118; Habbi, *Fihris*, 160; E. Lanne, "Irénée, évêque de Tyr," *DHGE*, vol. 25 (1995), cols. 1480–1481; Brock, "'Let us now praise famous men'," 29–30; Minov, *A Comprehensive Bibliography*, entry: Irenaeus of Tyre.

64 Assemani, *BibOr* 3.1., 39; Baumstark, *Geschichte*, 118; Habbi, *Fihris*, 160.

65 Assemani, *BibOr* 3.1., 39–41; Wright, *A Short History*, 9, 50, n. 1, 55, 64, 108; Duval, *La littérature syriaque*, 3rd ed., 41, 77, 147, 187–188; Baumstark, *Geschichte*, 106–107; Habbi, *Fihris*, 160–161; Yvan Azéma, "Théodoret de Cyr," *DSp*, vol. 15 (1991), cols. 418–435; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 42, 144–145, 160, 167, 211–212, 214, 226, 280–281, 306, 401, 467, 570; Brock, *A Brief Outline*, 2nd ed., 28; R.A. Kitchen, "Theodoret of Cyrrhus," *GEDSH*, 402–403; Minov, *A Comprehensive Bibliography*, entry: Theodoret of Cyrus.

66 Assemani, *BibOr* 3.1., 41; Wright, *A Short History*, 99–101; Duval, *La littérature syriaque*, 3rd ed., 187–188, 195; Baumstark, *Geschichte*, 107, 274; Chabot, *Littérature syriaque*, 68–69; Ortiz de Urbina, *Patrologia Syriaca*, 23 (§ 5), 48 (§ 15), 79 (§ 22), 123 (§ 65), 194 (§ 146); Habbi, *Fihris*, 161; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 144, 211, 445; Minov, *A Comprehensive Bibliography*, entry: Socrates Scholasticus.

67 Assemani, *BibOr* 3.1., 41; Wright, *A Short History*, 61–62; Duval, *La littérature syriaque*, 3rd ed., 311; Baumstark, *Geschichte*, 58, 60; Chabot, *Littérature syriaque*, 149; Ortiz de Urbina, *Patrologia Syriaca*, 212 (§ 165), 216 (§ 168); Habbi, *Fihris*, 161; Aimé Solignac, "Titus de

(*cont.*)

Entry number	Entry heading / Writer(s)	Date(s)	Assemani	Habbi
§ 31	Arniyastate'os[68]	possibly 5th century	30	56, *351–352*
§ 32	Theophilus the Persian[69]	fl. after 431	31	56, *353–356*
§ 33	Eutherius of Tyana[70]	fl. 431	32	57, *357–360*
§ 34	Epiphanius of Salamis[71]	d. 403	33	57, *361–364*
§ 35	Zenobius[72]	early 5th century	34–35	57, *365–58, 368*[73]
§ 36	Eusebius of Emesa[74]	ca. 300-before 359	36	58, *369–372*

Bostra," *DSp*, vol. 15 (1991), cols. 999–1006; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 197, 201, 391, 467; Brock, *A Brief Outline*, 2nd ed., 79; S.P. Brock, "Titus of Bostra," *GEDSH*, 416; Minov, *A Comprehensive Bibliography*, entry: Titus of Bostra.

68 Assemani, *BibOr* 3.1., 41–42 and Habbi, *Fihris*, 162.

69 Assemani, *BibOr* 3.1., 42; Baumstark, *Geschichte*, 118; Habbi, *Fihris*, 162; Minov, *A Comprehensive Bibliography*, entry: Theophilus the Persian.

70 Assemani, *BibOr* 3.1., 42; Baumstark, *Geschichte*, 117; A. Van Roey, "Euthérius de Tyane," *DHGE*, vol. 16 (1967), cols. 50–51; Habbi, *Fihris*, 162.

71 Assemani, *BibOr* 3.1., 42–43; Wright, *A Short History*, 42–43; Baumstark, *Geschichte*, 260, 262, 295; Chabot, *Littérature syriaque*, 21, 57, 148–149; Ortiz de Urbina, *Patrologia Syriaca*, 35 (§ 8), 124 (§ 67); P. Nautin, "Épiphane (Saint) de Salamine," *DHGE*, vol. 15 (1963), cols. 617–631; Habbi, *Fihris*, 163; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 226, 385, 435, 465; Brock, *A Brief Outline*, 2nd ed., 80, 100; S.P. Brock, "Epiphanius of Salamis," *GEDSH*, 147; Minov, *A Comprehensive Bibliography*, entry: Epiphanius.

72 Assemani, *BibOr* 3.1., 43–44; Wright, *A Short History*, 38–39, 41, 52; Duval, *La littérature syriaque*, 3rd ed., 335; Baumstark, *Geschichte*, 63, 66; Chabot, *Littérature syriaque*, 32–33; Ortiz de Urbina, *Patrologia Syriaca*, 79 (§ 24); Habbi, *Fihris*, 163; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 236–238, 247, n. 1, 400; Brock, *A Brief Outline*, 2nd ed., 34; Brock, "'Let us now praise famous men'," 30; Minov, *A Comprehensive Bibliography*, entry: Zenobius of Gazir.

73 Assemani and Habbi divide the entry on Zenobius into two entries, the second of which is entitled "Isidorus, Lucius, Abraham, & Job" in Assemani and "Isidore" (ܐܝܣܝܕܘܪ) in Habbi. However, since nearly all entries in the *Catalogue* begin by stating the author(s) under discussion and then proceed to list the work(s) he/they produced, the division of this entry into two entries cannot be correct, because the second entry (in Assemani and Habbi) does not begin with the name(s) of the writer(s) being discussed. Furthermore, Ecchellensis, Wright, Duval, Chabot, and Barsoum either present or discuss this as one entry. See Ecchellensis, *Incipimus scribere tractatem*, 38–39; Wright, *A Short History*, 38–39; Duval, *La littérature syriaque*, 3rd ed., 335; Chabot, *Littérature syriaque*, 32–33; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 236–238. The chapter numbers (in Assemani) and page and line numbers (in Habbi) listed here account for both entries.

74 Assemani, *BibOr* 3.1., 44; Baumstark, *Geschichte*, 58, 60; Ortiz de Urbina, *Patrologia Syriaca*, 216 (§ 168); Jean-Marie Leroux, "Eusèbe d'Émèse," *DSp*, vol. 4.2. (1961), cols. 1690–1695;

(*cont.*)

Entry number	Entry heading / Writer(s)	Date(s)	Asse-mani	Habbi
§ 37	Macarius of Egypt[75]	d. ca. 392	37	58, *373–374*
§ 38	Mark the Monk[76]	d. ca. 430	38	59, *375*
§ 39	John[77]	unknown	39	59, *376*
§ 40	Evagrius Ponticus[78]	345–399	40	59, *377*
§ 41	Isaiah of Scetis[79]	early 5th century	41	59, *378*
§ 42	Ammonas[80]	4th century	42	59, *379*

R. Aubert, "Eusèbe, évêque d'Émèse," *DHGE*, vol. 15 (1963), cols. 1462–1463; Habbi, *Fihris*, 164; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 201; Bettiolo, "Syriac Literature," 407; L. Van Rompay, "Eusebius of Emesa," *GEDSH*, 155; Minov, *A Comprehensive Bibliography*, entry: Eusebius of Emesa.

75 Assemani, *BibOr* 3.1., 44–45; Baumstark, *Geschichte*, 85–86; Ortiz de Urbina, *Patrologia Syriaca*, 221 (§ 170); Antoine Guillaumont, "Macaire l'Égyptien," *DSp*, vol. 10 (1980), cols. 11–13; Habbi, *Fihris*, 164; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 97, 137; Fiey, *Saints syriaques*, 129 (entry 279); Brock, *A Brief Outline*, 2nd ed., 80, 100; Minov, *A Comprehensive Bibliography*, entry: Macarius of Egypt.

76 Assemani, *BibOr* 3.1., 45; Baumstark, *Geschichte*, 91–92; Ortiz de Urbina, *Patrologia Syriaca*, 223 (§ 170); Jean Gribomont, "Marc le Moine," *DSp*, vol. 10 (1980), cols. 274–283; Habbi, *Fihris*, 164; Bettiolo, "Syriac Literature," 484; Brock, *A Brief Outline*, 2nd ed., 41, 81, 116, 118; S.P. Brock, "Mark the Monk," *GEDSH*, 268–269; Minov, *A Comprehensive Bibliography*, entry: Mark the Monk.

77 Assemani, *BibOr* 3.1., 45 and Habbi, *Fihris*, 164.

78 Assemani, *BibOr* 3.1., 45–46; Wright, *A Short History*, 70, 128, 168, 235, 249; Duval, *La littérature syriaque*, 3rd ed., 212, 228, 319, n. 2, 353, 400; Baumstark, *Geschichte*, 84, 86–88; Chabot, *Littérature syriaque*, 61, 97, 123; Ortiz de Urbina, *Patrologia Syriaca*, 222 (§ 170); Antoine and Claire Guillaumont, "Évagre le Pontique," *DSp*, vol. 4.2. (1961), cols. 1731–1744; R. Janin, "Évagre le Pontique," *DHGE*, vol. 16 (1967), cols. 107–109; Habbi, *Fihris*, 165; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 467, 472; Bettiolo, "Syriac Literature," 473, 477, 484; Brock, *A Brief Outline*, 2nd ed., 22, 41, 62, 80, 92, 116, 118, 250; S.P. Brock, "Evagrius," *GEDSH*, 156; Minov, *A Comprehensive Bibliography*, entry: Evagrius.

79 Assemani, *BibOr* 3.1., 46; Wright, *A Short History*, 128, n. 3, 131; Duval, *La littérature syriaque*, 3rd ed., 151–152; Baumstark, *Geschichte*, 165; Ortiz de Urbina, *Patrologia Syriaca*, 230 (§ 173); Lucien Regnault, "Isaïe de Scété ou de Gaza," *DSp*, vol. 7.2. (1971), cols. 2083–2095; Habbi, *Fihris*, 165; R. Aubert, "Isaïe de Gaza," *DHGE*, vol. 26 (1995–1997), cols. 115–117; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 137; Bettiolo, "Syriac Literature," 481, 484; Brock, *A Brief Outline*, 2nd ed., 47, 81, 93, 101, 116, 118, 224, 226; S.P. Brock, "Isaiah of Scetis," *GEDSH*, 211–212; Minov, *A Comprehensive Bibliography*, entry: Abba Isaiah.

80 Assemani, *BibOr* 3.1., 47; Baumstark, *Geschichte*, 84–85; Ortiz de Urbina, *Patrologia Syriaca*, 221 (§ 170), 232 (§ 174); Habbi, *Fihris*, 165; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 137; 138, n. 1; Brock, *A Brief Outline*, 2nd ed., 81, 101, 118; Minov, *A Comprehensive Bibliography*, entry: Ammonas; entry: Ammonas.

(*cont.*)

Entry number	Entry heading / Writer(s)	Date(s)	Asse-mani	Habbi
§ 43	Macarius of Alexandria[81]	d. ca. 395	43	59, *380*
§ 44	Sextus[82]	possibly 2nd century	44	60, *381–382*
§ 45	Nilus of Ancyra[83]	4th / 5th century	45	60, *383–384*
§ 46	Palladius and Jerome[84]	fl. ca. 400 and d. 420	46	60, *385–388*
§ 47	John the Solitary[85]	first half of the 5th century	47	60, *389*–61, *392*
§ 48	Jacob[86]	possibly second half of the 5th century	48	61, *393–396*

81 Assemani, *BibOr* 3.1., 47; Baumstark, *Geschichte*, 85–86; Ortiz de Urbina, *Patrologia Syriaca*, 221 (§ 170); Antoine Guillaumont, "Macaire d'Alexandrie," *DSp*, vol. 10 (1980), cols. 4–5; Habbi, *Fihris*, 165; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 137, 138, n. 6, 171; Fiey, *Saints syriaques*, 129 (entry 279); Brock, *A Brief Outline*, 2nd ed., 80, 100; Minov, *A Comprehensive Bibliography*, entry: Pseudo-Macarius.

82 Assemani, *BibOr* 3.1., 48; Baumstark, *Geschichte*, 170; Chabot, *Littérature syriaque*, 144; Habbi, *Fihris*, 166; S.P. Brock, "Sextus, Sentences of," *GEDSH*, 369–370; Minov, *A Comprehensive Bibliography*, entry: Sentences of Sextus; entry: Sextus.

83 Assemani, *BibOr* 3.1., 48; Baumstark, *Geschichte*, 84, 91; Ortiz de Urbina, *Patrologia Syriaca*, 223 (§ 170); Habbi, *Fihris*, 166; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 138; Brock, *A Brief Outline*, 2nd ed., 81, 100; S.P. Brock, "Nilus the Solitary," *GEDSH*, 307–308; Minov, *A Comprehensive Bibliography*, entry: Nilus of Ancyra.

84 Assemani, *BibOr* 3.1., 49–50; Wright, *A Short History*, 76, 128, n. 3, 131, 175–176; Duval, *La littérature syriaque*, 3rd ed., 143–146; Baumstark, *Geschichte*, 92–93; Chabot, *Littérature syriaque*, 25, 100–101; Ortiz de Urbina, *Patrologia Syriaca*, 140 (§ 95)), 223 (§ 170); Jean Gribomont, "Jérôme (saint)," *DSp*, vol. 8 (1974), cols. 901–918; Bernard Flusin, "Pallade d'Hélénopolis," *DSp*, vol. 12.1. (1984), cols. 113–126; Habbi, *Fihris*, 166–167; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 138–139, 141, 160, 172, 175, 209, 306, 448–449; Brock, *A Brief Outline*, 2nd ed., 81, 101; S.P. Brock, "Palladius," *GEDSH*, 319–320; Minov, *A Comprehensive Bibliography*, entry: Jerome; entry: Palladius.

85 Assemani, *BibOr* 3.1., 50; Duval, *La littérature syriaque*, 3rd ed., 226, 312; Baumstark, *Geschichte*, 166–167; Ortiz de Urbina, *Patrologia Syriaca*, 222 (§ 170); Bruce Bradley, "Jean le Solitaire (d'Apamée)," *DSp*, vol. 8 (1974), cols. 764–772; Habbi, *Fihris*, 167; R. Aubert, "Jean le Solitaire," *DHGE*, vol. 27 (1998–2000), col. 639; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 204; Bettiolo, "Syriac Literature," 454–456; Brock, *A Brief Outline*, 2nd ed., 25–26; R.A. Kitchen, "Yoḥannan Iḥidaya," *GEDSH*, 442; Minov, *A Comprehensive Bibliography*, entry: John of Apamea.

86 Assemani, *BibOr* 3.1., 50 and Habbi, *Fihris*, 167.

2.3 *The Third Part: The Syriac Fathers*

Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
–	Introduction	–	49[87]	61, *397–400*[88]
§ 49	Simeon bar Ṣabbaʿe and Aqaq[89]	d. 341 or 344 and late 5th century	49	61, *401–402*
§ 50	Miles[90]	d. 341	50	62, *403–404*
§ 51	Yahbahuhy[91]	possibly early 5th century	51	62, *405–412*
§ 52	Ephrem the Syrian[92]	d. 373	52	63, *413*–64, *432*
§ 53	Narsai[93]	d. ca. 500	53	64, *433*–65, *448*

87 Assemani includes the four-line introduction to the Third Part in Simeon bar Ṣabbaʿe and Aqaq (§ 49).

88 Habbi presents lines *397-398* as the concluding lines to the Second Part.

89 Assemani, *BibOr* 3.1., 51; Wright, *A Short History*, 30–31, 59–60, 63; Duval, *La littérature syriaque*, 3rd ed., 123, 329, 343; V. Ermoni, "Acace," *DHGE*, vol. 1 (1912), col. 248; Baumstark, *Geschichte*, 30, 109; Chabot, *Littérature syriaque*, 25, 51, 128; Ortiz de Urbina, *Patrologia Syriaca*, 48 (§ 14), 114 (§ 51), 181–182 (§ 140); Habbi, *Fihris*, 168–169; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 228; Fiey, *Saints syriaques*, 177–178 (entry 421); Bettiolo, "Syriac Literature," 448; Brock, *A Brief Outline*, 2nd ed., 28, 112–113; L. Van Rompay, "Aqaq" and "Shemʿon bar Ṣabbaʿe," *GEDSH*, 27, 373–374; Minov, *A Comprehensive Bibliography*, entry: Aqaq; entry: Simeon bar Sabbae.

90 Assemani, *BibOr* 3.1., 51; Wright, *A Short History*, 30–31; Duval, *La littérature syriaque*, 3rd ed., 125–126, 329; Baumstark, *Geschichte*, 30; Chabot, *Littérature syriaque*, 25; Ortiz de Urbina, *Patrologia Syriaca*, 182 (§ 140); Habbi, *Fihris*, 169; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 228; Fiey, *Saints syriaques*, 141–142 (entry 316); Bettiolo, "Syriac Literature," 447; Brock, *A Brief Outline*, 2nd ed., 28; Minov, *A Comprehensive Bibliography*, entry: Miles.

91 Assemani, *BibOr* 3.1., 51–60 and Habbi, *Fihris*, 169–170.

92 Assemani, *BibOr* 3.1., 61–63; Wright, *A Short History*, 33–38; Duval, *La littérature syriaque*, 3rd ed., 329–335; Baumstark, *Geschichte*, 31–52; Chabot, *Littérature syriaque*, 25–31; Ortiz de Urbina, *Patrologia Syriaca*, 52–77 (§ 18–20); Edmond Beck, "Éphrem le Syrien (saint)," *DSp*, vol. 4.1. (1960), cols. 788–800; Jean Kirchmeyer, "Éphrem (les versions)," *DSp*, vol. 4.1. (1960), cols. 800–822; L. Leloir, "Éphrem le Syrien," *DHGE*, vol. 15 (1963), cols. 590–597; Habbi, *Fihris*, 170–172; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 229–236; Fiey, *Saints syriaques*, 70 (entry 131), 74–75 (entries 147–148); Bettiolo, "Syriac Literature," 439–443; Brock, *A Brief Outline*, 2nd ed., 16–22; S.P. Brock, "Ephrem," *GEDSH*, 145–147; J.P. Amar, "Ephrem, Life of," *GEDSH*, 147; Minov, *A Comprehensive Bibliography*, entry: Ephraim; entry: Ephrem.

93 Assemani, *BibOr* 3.1., 63–66; Wright, *A Short History*, 58–59; Duval, *La littérature syriaque*, 3rd ed., 344–345; Baumstark, *Geschichte*, 109–113; Chabot, *Littérature syriaque*, 50–51; Ortiz de Urbina, *Patrologia Syriaca*, 107–110 (§ 46); Philippe Gignoux, "Narsaï," *DSp*, vol. 11 (1982),

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Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
§ 54	Barṣawma of Nisibis[94]	d. ca. 491–496	54	66, *449–452*
§ 55	Abraham of Beth Rabban[95]	6th century	55	66, *453*–67, *460*
§ 56	John of Beth Rabban[96]	6th century	56	67, *461*–68, *476*
§ 57	Marutha of Maypherqaṭ[97]	4th / 5th century	57	68, *477*–69, *484*
§ 58	Aba I[98]	d. 552	58	69, *485*–70, *500*

cols. 39–41; Habbi, *Fihris*, 172–173; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 234; Fiey, *Saints syriaques*, 70 (entry 131), 145 (entry 325); Bettiolo, "Syriac Literature," 456–458; Brock, *A Brief Outline*, 2nd ed., 29–30; L. Van Rompay, "Narsai," *GEDSH*, 303–304; Minov, *A Comprehensive Bibliography*, entry: Narsai.

94 Assemani, *BibOr* 3.1., 66–70; Wright, *A Short History*, 57–58; Duval, *La littérature syriaque*, 3rd ed., 165, 343–344; Baumstark, *Geschichte*, 108–109; G. Bardy, "Barsauma de Nisibe," *DHGE*, vol. 6 (1932), cols. 948–950; Chabot, *Littérature syriaque*, 50; Ortiz de Urbina, *Patrologia Syriaca*, 110–111 (§ 47); Habbi, *Fihris*, 173; Fiey, *Saints syriaques*, 70 (entry 131); Bettiolo, "Syriac Literature," 456–457; Brock, *A Brief Outline*, 2nd ed., 29, 36; A.H. Becker, "Barṣawma of Nisibis," *GEDSH*, 58–59; Minov, *A Comprehensive Bibliography*, entry: Barsauma of Nisibis.

95 Assemani, *BibOr* 3.1., 71–72; F. Nau, "Abraham (Narsaï)," *DHGE*, vol. 1 (1912), col. 177; Baumstark, *Geschichte*, 115; Chabot, *Littérature syriaque*, 52; Ortiz de Urbina, *Patrologia Syriaca*, 114 (§ 53); Habbi, *Fihris*, 173–174; Bettiolo, "Syriac Literature," 470; Brock, *A Brief Outline*, 2nd ed., 41; L. Van Rompay, "Abraham of Beth Rabban," *GEDSH*, 8; Minov, *A Comprehensive Bibliography*, entry: Abraham of Bet Rabban.

96 Assemani, *BibOr* 3.1., 72–73; Baumstark, *Geschichte*, 115–116; Ortiz de Urbina, *Patrologia Syriaca*, 115 (§ 54); Habbi, *Fihris*, 174–175; J.M. Fiey, "Jean de Beth Rabban," *DHGE*, vol. 26 (1995–1997), col. 1299; L. Van Rompay, "Yoḥannan of Beth Rabban," *GEDSH*, 441; Minov, *A Comprehensive Bibliography*, entry: John of Bet Rabban.

97 Assemani, *BibOr* 3.1., 73–75; Wright, *A Short History*, 44–46; Duval, *La littérature syriaque*, 3rd ed., 122–123, 159; Baumstark, *Geschichte*, 52–54; Chabot, *Littérature syriaque*, 41, 82; Ortiz de Urbina, *Patrologia Syriaca*, 48–51 (§ 15); Habbi, *Fihris*, 175–176; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 240–241; Fiey, *Saints syriaques*, 136–137 (entry 303); Bettiolo, "Syriac Literature," 447–448, 450; Brock, *A Brief Outline*, 2nd ed., 112; S.P. Brock, "Marutha of Maypherqaṭ," *GEDSH*, 273; Minov, *A Comprehensive Bibliography*, entry: Marutha of Maipherqat.

98 Assemani, *BibOr* 3.1., 75–81; Wright, *A Short History*, 116–118; Duval, *La littérature syriaque*, 3rd ed., 209–210; Baumstark, *Geschichte*, 119–120; Chabot, *Littérature syriaque*, 53–54; Ortiz de Urbina, *Patrologia Syriaca*, 115–117 (§ 56); Habbi, *Fihris*, 176–177; Fiey, *Saints syriaques*, 14–16 (entry 2); Bettiolo, "Syriac Literature," 467, 470–471; Brock, *A Brief Outline*, 2nd ed., 36, 39, 112, 245, 277; L. Van Rompay, "Aba I," *GEDSH*, 1; Minov, *A Comprehensive Bibliography*, entry: Mar Aba I.

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Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
§ 59	Ḥenana of Adiabene[99]	d. ca. 610	59	70, *501–71, 516*
§ 60	Aphrahat the Persian Sage[100]	fl. first half of the 4th century	60	71, *517–520*
§ 61	Hiba, Komi, and Proba[101]	d. 457, late 5th century, and probably 6th century	61	72, *521–528*
§ 62	The Disciples of Aba I[102]	6th century	62	73, *529–532*
§ 63	Thomas of Edessa[103]	mid-6th century	63	73, *533–74, 538*
§ 64	Sergius of Resh'ayna[104]	d. 536	64	74, *539–540*

99 Assemani, *BibOr* 3.1., 81–84; Wright, *A Short History*, 124–127; Duval, *La littérature syriaque*, 3rd ed., 348–349; Baumstark, *Geschichte*, 127; Chabot, *Littérature syriaque*, 58–59; Ortiz de Urbina, *Patrologia Syriaca*, 157–158 (§ 114); Habbi, *Fihris*, 177–178; J.M. Fiey, "Henana d'Adiabène," *DHGE*, vol. 23 (1990), cols. 1010–1011; Bettiolo, "Syriac Literature," 470, 472, 474, 479; J.W. Childers, "Ḥenana," *GEDSH*, 194; Minov, *A Comprehensive Bibliography*, entry: Henana of Adiabene.

100 Assemani, *BibOr* 3.1., 85; Wright, *A Short History*, 31–33; Duval, *La littérature syriaque*, 3rd ed., 217–222; Baumstark, *Geschichte*, 30–31; F. Nau, "Aphraate le Sage," *DHGE*, vol. 3 (1924), cols. 936–939; Chabot, *Littérature syriaque*, 23–25; I. Hausherr, "Aphraate," *DSp*, vol. 1 (1932), cols. 746–752; Ortiz de Urbina, *Patrologia Syriaca*, 43–47 (§ 13); Habbi, *Fihris*, 178; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 228–229; Fiey, *Saints syriaques*, 35 (entry 45); Bettiolo, "Syriac Literature," 437–439; Brock, *A Brief Outline*, 2nd ed., 13–16; S.P. Brock, "Aphrahaṭ," *GEDSH*, 24–25; Minov, *A Comprehensive Bibliography*, entry: Aphrahat.

101 Assemani, *BibOr* 3.1., 85–86; Wright, *A Short History*, 49–51, 64–65; Duval, *La littérature syriaque*, 3rd ed., 247, 341–342; Baumstark, *Geschichte*, 101–102; Chabot, *Littérature syriaque*, 47–48; Ortiz de Urbina, *Patrologia Syriaca*, 91–93 (§ 34); 226 (§ 172); Habbi, *Fihris*, 179; R. Aubert, "Ibas, évêque d'Édesse," *DHGE*, vol. 25 (1995), col. 587; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 182, 197, 245; L. Van Rompay, "Hiba," *GEDSH*, 195; S.P. Brock, "Proba," *GEDSH*, 339–340; Minov, *A Comprehensive Bibliography*, entry: Hiba of Edessa; entry: Probus.

102 Assemani, *BibOr* 3.1., 86 and Habbi, *Fihris*, 179–180.

103 Assemani, *BibOr* 3.1., 86–87; Duval, *La littérature syriaque*, 3rd ed., 347; Baumstark, *Geschichte*, 121–122; Chabot, *Littérature syriaque*, 54; Ortiz de Urbina, *Patrologia Syriaca*, 118 (§ 58); Habbi, *Fihris*, 180; Bettiolo, "Syriac Literature," 466–467; 470–471; Brock, *A Brief Outline*, 2nd ed., 36; A.H. Becker, "Toma of Edessa," *GEDSH*, 416; Minov, *A Comprehensive Bibliography*, entry: Thomas of Edessa.

104 Assemani, *BibOr* 3.1., 87; Wright, *A Short History*, 88–94; Duval, *La littérature syriaque*, 3rd ed., 363–364; Baumstark, *Geschichte*, 167–169; Chabot, *Littérature syriaque*, 71–72; Ortiz de Urbina, *Patrologia Syriaca*, 101–102 (§ 41); Habbi, *Fihris*, 180–181; Aimé Solignac, "Serge de

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Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
§ 65	Paul of Nisibis[105]	d. 573	65	74, *541–544*
§ 66	Babai the Great[106]	ca. 551–628	66	75, *545–*76, *564*
§ 67	Dadishoʿ Qaṭraya[107]	late 7th century	67	76, *565–*77, *572*
§ 68	Joseph Hazzaya[108]	8th century	68	77, *573–*79, *592*
§ 69	John of Dalyatha[109]	8th century	69	79, *593–596*

Reshaina," *DSp*, vol. 14 (1990), cols. 652–654; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 273–274; Bettiolo, "Syriac Literature," 463–464; Brock, *A Brief Outline*, 2nd ed., 35; S.P. Brock, "Sergios of Reshʿayna," *GEDSH*, 366; Minov, *A Comprehensive Bibliography*, entry: Sergius of Reshaina.

105 Assemani, *BibOr* 3.1., 87–88; Wright, *A Short History*, 122; Duval, *La littérature syriaque*, 3rd ed., 72, 347; Baumstark, *Geschichte*, 120–121; Chabot, *Littérature syriaque*, 52; Ortiz de Urbina, *Patrologia Syriaca*, 117–118 (§ 57); Habbi, *Fihris*, 181; Fiey, *Saints syriaques*, 148–149 (entry 338); Bettiolo, "Syriac Literature," 471; L. Van Rompay, "Pawlos of Nisibis," *GEDSH*, 324; Minov, *A Comprehensive Bibliography*, entry: Paul of Nisibis.

106 Assemani, *BibOr* 3.1., 88–97; Wright, *A Short History*, 167–169; Duval, *La littérature syriaque*, 3rd ed., 73, 135, 212, 223; Baumstark, *Geschichte*, 137–139; E. Herman, "Babai le Grand," *DHGE*, vol. 6 (1932), cols. 11–12; Chabot, *Littérature syriaque*, 60–61; Ortiz de Urbina, *Patrologia Syriaca*, 130–132 (§ 80); Habbi, *Fihris*, 182–183; Bettiolo, "Syriac Literature," 472–474; Brock, *A Brief Outline*, 2nd ed., 41–42; S.P. Brock, "Babai the Great," *GEDSH*, 49–50; Minov, *A Comprehensive Bibliography*, entry: Babai the Great.

107 Assemani, *BibOr* 3.1., 98–99; Wright, *A Short History*, 131; Duval, *La littérature syriaque*, 3rd ed., 143, 232; Baumstark, *Geschichte*, 226–227; Chabot, *Littérature syriaque*, 56; Antoine Guillaumont, "Dadišo Qatraya," *DSp*, vol. 3 (1957), cols. 2–3; Ortiz de Urbina, *Patrologia Syriaca*, 135 (§ 87); A. Van Roey, "Dadišo Qatraya," *DHGE*, vol. 14 (1960), col. 9; Habbi, *Fihris*, 183–184; Bettiolo, "Syriac Literature," 481–482; Brock, *A Brief Outline*, 2nd ed., 47; S.P. Brock, "Dadishoʿ Qaṭraya," *GEDSH*, 111; Minov, *A Comprehensive Bibliography*, entry: Dadisho Qatraya.

108 Assemani, *BibOr* 3.1., 100–103; Wright, *A Short History*, 127–129; Duval, *La littérature syriaque*, 3rd ed., 227–228; Baumstark, *Geschichte*, 222–223; Chabot, *Littérature syriaque*, 97; Ortiz de Urbina, *Patrologia Syriaca*, 137–138 (§ 91); R. Beulay, "Joseph Ḥazzāyā," *DSp*, vol. 8 (1974), cols. 1341–1349; Habbi, *Fihris*, 184–185; P. Rummel, "Joseph Hazzāyā," *DHGE*, vol. 28 (2000–2003), col. 206; Bettiolo, "Syriac Literature," 485–487; Brock, *A Brief Outline*, 2nd ed., 52; R.A. Kitchen, "Yawsep Ḥazzaya," *GEDSH*, 437; Minov, *A Comprehensive Bibliography*, entry: Joseph Hazzaya.

109 Assemani, *BibOr* 3.1., 103–104; Wright, *A Short History*, 109–110; Duval, *La littérature syriaque*, 3rd ed., 228–229; Baumstark, *Geschichte*, 225–226; Chabot, *Littérature syriaque*, 105–106, Ortiz de Urbina, *Patrologia Syriaca*, 143 (§ 103); Robert Beulay, "Jean de Dalyatha," *DSp*, vol. 8 (1974), cols. 449–452; Habbi, *Fihris*, 185–186; J.M. Fiey, "Jean Saba," *DHGE*, vol. 27 (1998–2000), col. 526; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 140, 504; Fiey, *Saints syri-*

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Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
§ 70	Isaac of Nineveh[110]	late 7th century	70	79, *597*–80, *600*
§ 71	Isho'yahb II of Gdala[111]	d. ca. 646	71	80, *601–604*
§ 72	Isho'yahb I of Arzun[112]	d. 595	72	80, *605*–81, *612*
§ 73	Cyprian of Nisibis[113]	d. 766 / 767	73	81, *613–616*
§ 74	Isho'yahb III of Adiabene[114]	d. 659	74	81, *617*–82, *628*

aques, 117–118 (entry 242); Bettiolo, "Syriac Literature," 484–485; Brock, *A Brief Outline*, 2nd ed., 51–52; B. Colless, "Yoḥannan of Dalyatha," *GEDSH*, 441–442; Minov, *A Comprehensive Bibliography*, entry: John of Dalyatha.

110 Assemani, *BibOr* 3.1., 104; Wright, *A Short History*, 110–111; Duval, *La littérature syriaque*, 3rd ed., 225–226; Baumstark, *Geschichte*, 223–225; Chabot, *Littérature syriaque*, 104; Ortiz de Urbina, *Patrologia Syriaca*, 135–136 (§ 88); Élie Khalifé-Hachem, "Isaac de Ninive," *DSp*, vol. 7.2. (1971), cols. 2041–2054; Habbi, *Fihris*, 186; R. Aubert, "Isaac de Ninive," *DHGE*, vol. 26 (1995–1997), col. 88; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 140, 248, Fiey, *Saints syriaques*, 97–98 (entry 202); Bettiolo, "Syriac Literature," 482–483; Brock, *A Brief Outline*, 2nd ed., 46–47; S.P. Brock, "Isḥaq of Nineveh," *GEDSH*, 213–214; idem, "Isaac the Syrian," in Carmelo-Giuseppe Conticello (ed.), *La théologie byzantine et sa tradition*, 1/1 (Turnhout: Brepols, 2015), 327–372; Minov, *A Comprehensive Bibliography*, entry: Isaac of Nineveh.

111 Assemani, *BibOr* 3.1., 105–108; Wright, *A Short History*, 169–170; Duval, *La littérature syriaque*, 3rd ed., 369–370; Baumstark, *Geschichte*, 195–196; Chabot, *Littérature syriaque*, 96–97; Ortiz de Urbina, *Patrologia Syriaca*, 132–133 (§ 81); Habbi, *Fihris*, 186–187; J.M. Fiey, "Isho'yaw II," *DHGE*, vol. 26 (1995–1997), cols. 178–179; Fiey, *Saints syriaques*, 148 (entry 336); Bettiolo, "Syriac Literature," 474–475; Brock, *A Brief Outline*, 2nd ed., 43; S.P. Brock, "Isho'yahb II of Gdala," *GEDSH*, 218; Minov, *A Comprehensive Bibliography*, entry: Ishoyahb II of Gdala.

112 Assemani, *BibOr* 3.1., 108–111; Wright, *A Short History*, 129–130; Duval, *La littérature syriaque*, 3rd ed., 349; Baumstark, *Geschichte*, 126; Chabot, *Littérature syriaque*, 56; Ortiz de Urbina, *Patrologia Syriaca*, 121–122 (§ 64); Habbi, *Fihris*, 187; J.M. Fiey, "Isho'yaw I^{er}," *DHGE*, vol. 26 (1995–1997), cols. 177–178; Fiey, *Saints syriaques*, 148 (entry 336); S.P. Brock, "Isho'yahb I," *GEDSH*, 218; Minov, *A Comprehensive Bibliography*, entry: Ishoyahb I of Arzon.

113 Assemani, *BibOr* 3.1., 111–113; Wright, *A Short History*, 189–191; Duval, *La littérature syriaque*, 3rd ed., 381; Baumstark, *Geschichte*, 213; Chabot, *Littérature syriaque*, 106; Habbi, *Fihris*, 187–188; Minov, *A Comprehensive Bibliography*, entry: Cyprian of Nisibis.

114 Assemani, *BibOr* 3.1., 113–143; Wright, *A Short History*, 171–174; Duval, *La littérature syriaque*, 3rd ed., 370; Baumstark, *Geschichte*, 197–198; Chabot, *Littérature syriaque*, 99–100; Ortiz de Urbina, *Patrologia Syriaca*, 134 (§ 85); Habbi, *Fihris*, 188–189; J.M. Fiey, "Isho'yaw III," *DHGE*, vol. 26 (1995–1997), cols. 179–181; Fiey, *Saints syriaques*, 148 (entry 336); Bettiolo, "Syriac Literature," 474–475; Brock, *A Brief Outline*, 2nd ed., 45–46; Herman G.B. Teule,

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Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
§ 75	ʿEnanishoʿ[115]	7th century	75	82, *629–630*
§ 76	Michael Badoqa[116]	6th–7th century	76	82, *631–632*
§ 77	Theodore of Merv[117]	probably 6th–7th century	77	83, *633–640*
§ 78	Gabriel of Hormizdshir[118]	probably 6th–7th century	78	83, *641*–84, *648*
§ 79	Elijah of Merv[119]	d. after 659	79	84, *649*–85, *660*
§ 80	George I[120]	d. 680 / 681	80	85, *661–664*

"Ishoʿyahb III of Adiabene," *CMRBH*, vol. 1, 133–136; S.P. Brock, "Ishoʿyahb III of Adiabene," *GEDSH*, 218–219; Minov, *A Comprehensive Bibliography*, entry: Ishoyahb III of Adiabene.

115 Assemani, *BibOr* 3.1., 144–146; Wright, *A Short History*, 174–176; Duval, *La littérature syriaque*, 3rd ed., 371; F. Nau, "Ananjésu," *DHGE*, vol. 2 (1914), col. 1437; Baumstark, *Geschichte*, 201–203; Chabot, *Littérature syriaque*, 100–101; Ortiz de Urbina, *Patrologia Syriaca*, 139–140 (§ 95); Habbi, *Fihris*, 189–190; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 172; Bettiolo, "Syriac Literature," 480; Brock, *A Brief Outline*, 2nd ed., 47; J.W. Childers, "ʿEnanishoʿ," *GEDSH*, 144; Minov, *A Comprehensive Bibliography*, entry: Ananisho.

116 Assemani, *BibOr* 3.1., 147; Duval, *La littérature syriaque*, 3rd ed., 74, 255, 411, Notice XVI; Baumstark, *Geschichte*, 129; Ortiz de Urbina, *Patrologia Syriaca*, 125 (§ 69); Habbi, *Fihris*, 190; Fiey, *Saints syriaques*, 70 (entry 131), 140 (entry 310); E. Fiano, "Michael Badoqa," *GEDSH*, 290–291; Minov, *A Comprehensive Bibliography*, entry: Michael Badoqa.

117 Assemani, *BibOr* 3.1., 147; Wright, *A Short History*, 119–120; Duval, *La littérature syriaque*, 3rd ed., 347–348; Baumstark, *Geschichte*, 122; Chabot, *Littérature syriaque*, 55; Ortiz de Urbina, *Patrologia Syriaca*, 119 (§ 60); Habbi, *Fihris*, 190; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 182; Minov, *A Comprehensive Bibliography*, entry: Theodore of Merv.

118 Assemani, *BibOr* 3.1., 147–148; Wright, *A Short History*, 120–121; Duval, *La littérature syriaque*, 3rd ed., 348; Baumstark, *Geschichte*, 122; Chabot, *Littérature syriaque*, 55; Habbi, *Fihris*, 191.

119 Assemani, *BibOr* 3.1., 148; Wright, *A Short History*, 179–180; Duval, *La littérature syriaque*, 3rd ed., 372; Baumstark, *Geschichte*, 208; Chabot, *Littérature syriaque*, 102; A. Van Roey, "Élie, évêque nestorien de Merw," *DHGE*, vol. 15 (1963), col. 192; Habbi, *Fihris*, 191; Brock, *A Brief Outline*, 2nd ed., 45; Herman G.B. Teule, "The Chronicle of Khuzistan," *CMRBH*, vol. 1, 130–132; Minov, *A Comprehensive Bibliography*, entry: Elijah of Merv.

120 Assemani, *BibOr* 3.1., 149–153; Baumstark, *Geschichte*, 208; Chabot, *Littérature syriaque*, 102; Ortiz de Urbina, *Patrologia Syriaca*, 138–139 (§ 93); Habbi, *Fihris*, 191–192; Bettiolo, "Syriac Literature," 480, 482; Brock, *A Brief Outline*, 2nd ed., 46, 112; David M. Freidenreich, "Muslims in canon law, 650–1000," *CMRBH*, vol. 1, 88, 92, 94; L. Van Rompay, "Gewargis I," *GEDSH*, 175; Minov, *A Comprehensive Bibliography*, entry: George I of Kaphra.

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Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
§ 81	Gabriel Arya[121]	first half of the 7th century	81	85, *665–666*[122]
§ 82	Ḥenanishoʿ I[123]	d. 699 / 700	82	86, *669–676*
§ 83	Aba of Kashkar[124]	late 6th / early 7th century	83	86, *677*–87, *680*
§ 84	Ḥenanishoʿ II[125]	d. 779 / 780	84	87, *681–684*
§ 85	Aba II of Kashkar[126]	fl. mid-8th century	85	87, *685*–88, *688*
§ 86	Timothy I[127]	727 / 728–823	86	88, *689–696*
§ 87	Ephrem of Elam[128]	fl. late 8th century	87	89, *697–698*

121 Assemani, *BibOr* 3.1., 153; Duval, *La littérature syriaque*, 3rd ed., 72, 411, Notice XVII; André de Halleux, "Gabriel Arya ('le Lion')" and "Gabriel Qatraya," *DHGE*, vol. 19 (1981), cols. 547, 563–564; Habbi, *Fihris*, 192; Bettiolo, "Syriac Literature," 482.

122 Habbi does not explain why lines 667–668 are missing from his edition. The full entry is preserved in Assemani, *BibOr* 3.1., 153.

123 Assemani, *BibOr* 3.1., 154; Wright, *A Short History*, 181–182; Duval, *La littérature syriaque*, 3rd ed., 372; Baumstark, *Geschichte*, 209; Chabot, *Littérature syriaque*, 103–104; Ortiz de Urbina, *Patrologia Syriaca*, 140–141 (§ 96); Habbi, *Fihris*, 192–193; J.M. Fiey, "Hananišō Ier," *DHGE*, vol. 23 (1990), col. 258; Fiey, *Saints syriaques*, 93 (entry 192), 148 (entry 336); L. Van Rompay, "Ḥenanishoʿ I," *GEDSH*, 194–195; Minov, *A Comprehensive Bibliography*, entry: Henanisho I.

124 Assemani, *BibOr* 3.1., 154–155; Wright, *A Short History*, 186–187; Duval, *La littérature syriaque*, 3rd ed., 380; F. Nau, "Aba de Cašcar," *DHGE*, vol. 1 (1912), cols. 7–8; Baumstark, *Geschichte*, 123–124; Habbi, *Fihris*, 193.

125 Assemani, *BibOr* 3.1., 155–157; Duval, *La littérature syriaque*, 3rd ed., 381; Baumstark, *Geschichte*, 215; Chabot, *Littérature syriaque*, 106–107; Habbi, *Fihris*, 193; J.M. Fiey, "Hananišō II," *DHGE*, vol. 23 (1990), col. 258; L. Van Rompay, "Ḥenanishoʿ II," *GEDSH*, 195; Minov, *A Comprehensive Bibliography*, entry: Henanisho II.

126 Assemani, *BibOr* 3.1., 157–158; Wright, *A Short History*, 186–187; Duval, *La littérature syriaque*, 3rd ed., 380; Baumstark, *Geschichte*, 123–124, 214–215; Ortiz de Urbina, *Patrologia Syriaca*, 142 (§ 102); Habbi, *Fihris*, 193–194; G.J. Reinink, "Aba II of Kashkar," *GEDSH*, 1–2; Minov, *A Comprehensive Bibliography*, entry: Mar Aba II of Kashkar.

127 Assemani, *BibOr* 3.1., 158–163; Wright, *A Short History*, 191–194; Duval, *La littérature syriaque*, 3rd ed., 382; Baumstark, *Geschichte*, 217–218; Chabot, *Littérature syriaque*, 108–109; Ortiz de Urbina, *Patrologia Syriaca*, 201 (§ 151); Habbi, *Fihris*, 194–195; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 200, 314; Bettiolo, "Syriac Literature," 480, 485–486; Brock, *A Brief Outline*, 2nd ed., 53–55; Barbara Roggema and Martin Heimgartner, "Timothy I," *CMRBH*, vol. 1, 515–531; D. Bundy, "Timotheos I," *GEDSH*, 414–415; Minov, *A Comprehensive Bibliography*, entry: Timothy I.

128 Assemani, *BibOr* 3.1., 163–164; Baumstark, *Geschichte*, 218; Habbi, *Fihris*, 195.

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Entry number	Writer(s) / Entry heading	Date(s)	Asse-mani	Habbi
§ 88	Sahdona / Martyrius[129]	early 7th century	87[130]	89, *699–700*
§ 89	Ḥunayn ibn Isḥāq[131]	808–873	88	89, *701–*90, *704*
§ 90	Ishoʿ bar Nun[132]	d. 828	89	90, *705–712*
§ 91	Elishaʿ bar Quzbaye[133]	early 6th century	90	90, *713–*91, *718*
§ 92	Simeon Garmqaya[134]	7th century	91	91, *719–720*
§ 93	Sourin the Interpreter[135]	late 7th century	92	91, *721–724*

129 Assemani, *BibOr* 3.1., 164; Wright, *A Short History*, 170–171; Duval, *La littérature syriaque*, 3rd ed., 230–231; Baumstark, *Geschichte*, 221–222; Chabot, *Littérature syriaque*, 98–99; Ortiz de Urbina, *Patrologia Syriaca*, 136–137 (§ 89); Louis Leloir, "Martyrius," *DSp*, vol. 10 (1980), cols. 737–742; Habbi, *Fihris*, 195; Bettiolo, "Syriac Literature," 475–476; Brock, *A Brief Outline*, 2nd ed., 42–43; S.P. Brock, "Sahdona (Martyrius)," *GEDSH*, 356; Minov, *A Comprehensive Bibliography*, entry: Sahdona.

130 Assemani includes Sahdona / Martyrius (§ 88) in Ephrem of Elam (§ 87).

131 Assemani, *BibOr* 3.1., 164–165; Wright, *A Short History*, 211–213; Duval, *La littérature syriaque*, 3rd ed., 386; Baumstark, *Geschichte*, 227–230; Chabot, *Littérature syriaque*, 112; Habbi, *Fihris*, 195–196; J.M. Fiey, "Hunayn ibn Ishaq al-ʿIbadi," *DHGE*, vol. 25 (1995), cols. 382–383; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 26, 42, 62, 187–188, 449, 457, 479; Brock, *A Brief Outline*, 2nd ed., 5, 55, 126, 128; Juan Pedro Monferrer-Sala, "Ḥunayn ibn Isḥāq," *CMRBH*, vol. 1, 768–774; A.M. Butts, "Ḥunayn b. Isḥāq," *GEDSH*, 205–206; Minov, *A Comprehensive Bibliography*, entry: Hunayn ibn Ishaq.

132 Assemani, *BibOr* 3.1., 165–166; Wright, *A Short History*, 216–218; Duval, *La littérature syriaque*, 3rd ed., 387–388; Baumstark, *Geschichte*, 219–220; Chabot, *Littérature syriaque*, 109–110; Ortiz de Urbina, *Patrologia Syriaca*, 202 (§ 152); Habbi, *Fihris*, 196–197; J.M. Fiey, "Ishoʿ bar Nun," *DHGE*, vol. 26 (1995–1997), cols. 174–175; Bettiolo, "Syriac Literature," 480; Brock, *A Brief Outline*, 2nd ed., 55; L. Van Rompay, "Ishoʿ bar Nun," *GEDSH*, 215; Minov, *A Comprehensive Bibliography*, entry: Isho bar Nun.

133 Assemani, *BibOr* 3.1., 166–167; Duval, *La littérature syriaque*, 3rd ed., 71, 345, 411, Notice III; Baumstark, *Geschichte*, 114–115; Habbi, *Fihris*, 197; L. Van Rompay, "Elishaʿ bar Quzbaye," *GEDSH*, 141; Minov, *A Comprehensive Bibliography*, entry: Elijah bar Quzbaie.

134 Assemani, *BibOr* 3.1., 168; Duval, *La littérature syriaque*, 3rd ed., 190; Baumstark, *Geschichte*, 135–136; Chabot, *Littérature syriaque*, 148; Habbi, *Fihris*, 197; Barsoum, *The Scattered Pearls*, 145, n. 2.

135 Assemani, *BibOr* 3.1., 168–169; Wright, *A Short History*, 188–189; Duval, *La littérature syriaque*, 3rd ed., 380–381, 411, Notice XXII; Baumstark, *Geschichte*, 196–197; Chabot, *Littérature syriaque*, 59; Ortiz de Urbina, *Patrologia Syriaca*, 133–134 (§ 83; incorrectly listed as § 89); Habbi, *Fihris*, 197–198; Minov, *A Comprehensive Bibliography*, entry: Sourin the Interpreter; entry: Surin.

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Entry number	Writer(s) / Entry heading	Date(s)	Asse-mani	Habbi
§ 94	Barḥadbshabba ʿArbaya[136]	late 6th / early 7th century	93	91, *725*–92, *732*
§ 95	Mika Gramkaya[137]	fl. first half of the 7th century	94	92, *733*–93, *738*
§ 96	Cyrus of Edessa[138]	6th century	95	93, *739–740*
§ 97	Paulona[139]	probably late 4th century	96	93, *741–744*
§ 98	Sergius[140]	fl. mid-6th century	97	93, *745*–94, *748*
§ 99	Mari the Persian[141]	fl. first half of the 5th century	98	94, *749–752*
§ 100	Abraham of Maḥoze[142]	fl. mid-6th century	99	94, *753–756*
§ 101	Paul of Anbar[143]	fl. mid-8th century	100	94, *757*–95, *760*
§ 102	Gabriel Qaṭraya[144]	ca. 7th century	101	95, *761–764*

136 Assemani, *BibOr* 3.1., 169; Duval, *La littérature syriaque*, 3rd ed., 71, n. 4, 72, 204, 345, 411, Notice XV; Baumstark, *Geschichte*, 136; E. Herman, "Barhadbesabba Arbaya," *DHGE*, vol. 6 (1932), cols. 791–792; Chabot, *Littérature syriaque*, 59; Ortiz de Urbina, *Patrologia Syriaca*, 122–123 (§ 65); Habbi, *Fihris*, 198; Bettiolo, "Syriac Literature," 416, 470, 472; Brock, *A Brief Outline*, 2nd ed., 40; A.H. Becker and J.W. Childers, "Barḥadbshabba ʿArbaya," *GEDSH*, 57–58; Minov, *A Comprehensive Bibliography*, entry: Barhadbeshabba Arbaya.

137 Assemani, *BibOr* 3.1., 169–170; Wright, *A Short History*, 60; Duval, *La littérature syriaque*, 3rd ed., 346; Baumstark, *Geschichte*, 207–208; Chabot, *Littérature syriaque*, 104–105; Habbi, *Fihris*, 198–199; Minov, *A Comprehensive Bibliography*, entry: Mikha Gramkaya.

138 Assemani, *BibOr* 3.1., 170; Baumstark, *Geschichte*, 122; Chabot, *Littérature syriaque*, 78; Ortiz de Urbina, *Patrologia Syriaca*, 118–119 (§ 59); Habbi, *Fihris*, 199; Bettiolo, "Syriac Literature," 471; Brock, *A Brief Outline*, 2nd ed., 36, 208–209; S.P. Brock, "Qiyore of Edessa," *GEDSH*, 346; Minov, *A Comprehensive Bibliography*, entry: Cyrus of Edessa.

139 Assemani, *BibOr* 3.1., 170–171; Wright, *A Short History*, 38; Duval, *La littérature syriaque*, 3rd ed., 335; Baumstark, *Geschichte*, 66; Chabot, *Littérature syriaque*, 33; Habbi, *Fihris*, 199; Barsoum, *The Scattered Pearls*, 236–237.

140 Assemani, *BibOr* 3.1., 171 and Habbi, *Fihris*, 199–200.

141 Assemani, *BibOr* 3.1., 171–172; Wright, *A Short History*, 51, 59; Duval, *La littérature syriaque*, 3rd ed., 71; Chabot, *Littérature syriaque*, 47–48; Ortiz de Urbina, *Patrologia Syriaca*, 92; Habbi, *Fihris*, 200; Minov, *A Comprehensive Bibliography*, entry: Mari the Persian.

142 Assemani, *BibOr* 3.1., 172; F. Nau, "Abraham de Maḥuza," *DHGE*, vol. 1 (1912), col. 177; Habbi, *Fihris*, 200.

143 Assemani, *BibOr* 3.1., 172; Baumstark, *Geschichte*, 213; Habbi, *Fihris*, 200.

144 Assemani, *BibOr* 3.1., 172–173; Duval, *La littérature syriaque*, 3rd ed., 212, 411, Notice XVII;

(*cont.*)

Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
§ 103	Jacob Qleṭaya[145]	fl. first half of the 8th century	102	95, *765*–96, *768*
§ 104	Barṣawma of Karka[146]	fl. first half of the 7th century	103	96, *769*–*772*
§ 105	ʿAbdishoʿ bar Bahrīz[147]	d. 823	104	96, *773*–*776*
§ 106	Daniel bar Ṭubanitha[148]	possibly 7th century	105	96, *777*–97, *788*
§ 107	Abraham of Baṣra[149]	late 10th century	106	97, *789*–98, *792*
§ 108	Aḥob Qaṭraya[150]	late 6th century	107	98, *793*–*796*
§ 109	Denḥa[151]	possibly 9th century	108	98, *797*–99, *804*

Baumstark, *Geschichte*, 200–201; Habbi, *Fihris*, 200–201; Antoine Guillaumont and Irénée-H. Dalmais, "Syriaque (Spiritualité)," *DSp*, vol. 14 (1990), col. 1444; Minov, *A Comprehensive Bibliography*, entry: Gabriel; entry: Gabriel Qatraya.

145 Assemani, *BibOr* 3.1., 173; Duval, *La littérature syriaque*, 3rd ed., 73; Baumstark, *Geschichte*, 213; Habbi, *Fihris*, 201.

146 Assemani, *BibOr* 3.1., 173; Baumstark, *Geschichte*, 196; Ortiz de Urbina, *Patrologia Syriaca*, 133 (§ 82); Habbi, *Fihris*, 201; Minov, *A Comprehensive Bibliography*, entry: Barsauma of Carkha.

147 Assemani, *BibOr* 3.1., 173–174; Wright, *A Short History*, 234; Duval, *La littérature syriaque*, 3rd ed., 395–396; Baumstark, *Geschichte*, 287; Chabot, *Littérature syriaque*, 119; Habbi, *Fihris*, 201–202; Brock, *A Brief Outline*, 2nd ed., 112; Mark N. Swanson, "ʿAbdīshūʿ ibn Bahrīz," *CMRBH*, vol. 1, 550–552; B. Roggema, "ʿAbdishoʿ bar Bahrīz," *GEDSH*, 2–3; Minov, *A Comprehensive Bibliography*, entry: Abdisho bar Bahriz; entry: Ibn Bahriz.

148 Assemani, *BibOr* 3.1., 174; Wright, *A Short History*, 234–235; Duval, *La littérature syriaque*, 3rd ed., 225, 227; Baumstark, *Geschichte*, 207; Habbi, *Fihris*, 202; Brock, *A Brief Outline*, 2nd ed., 254; L. Van Rompay, "Daniel bar Ṭubanitha," *GEDSH*, 113–114.

149 Assemani, *BibOr* 3.1., 175; Duval, *La littérature syriaque*, 3rd ed., 314; F. Nau, "Abraham de Bassora," *DHGE*, vol. 1 (1912), col. 165; Baumstark, *Geschichte*, 240; Habbi, *Fihris*, 202.

150 Assemani, *BibOr* 3.1., 175; Duval, *La littérature syriaque*, 3rd ed., 74; Baumstark, *Geschichte*, 131–132; Habbi, *Fihris*, 203; R. Aubert, "Job de Séleucie," *DHGE*, vol. 27 (1998–2000), cols. 1405–1406; R.B. ter Haar Romeny, "Aḥob Qaṭraya," *GEDSH*, 12–13; Minov, *A Comprehensive Bibliography*, entry: Ahob of Qatar.

151 Assemani, *BibOr* 3.1., 175–176; Wright, *A Short History*, 218–219; Duval, *La littérature syriaque*, 3rd ed., 388; Baumstark, *Geschichte*, 220; Chabot, *Littérature syriaque*, 110; Habbi, *Fihris*, 203; S.D. Ryan, "Denḥa," *GEDSH*, 118; Minov, *A Comprehensive Bibliography*, entry: Denha the Logician.

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Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
§ 110	Shaliṭa of Resh'ayna[152]	possibly 8th century	109	99, *805–812*
§ 111	Babai the Persian[153]	late 8th century	110	99, *813–816*
§ 112	Shahdost[154]	fl. first half of the 8th century	111	100, *817–820*
§ 113	Habib the Solitary[155]	ca. 800	112	100, *821–824*
§ 114	Babai of Nisibis[156]	6th / 7th century	113	100, *825–828*
§ 115	Simeon of Taibutheh[157]	late 7th century	114	101, *829–832*
§ 116	John Azraq[158]	late 7th / early 8th century	115	101, *833–836*
§ 117	John of Dailam[159]	d. 738	116	101, *837–838*
§ 118	Maryahb[160]	fl. late 6th century	117	102, *839*

152 Assemani, *BibOr* 3.1., 176; Baumstark, *Geschichte*, 213; Habbi, *Fihris*, 203; S.P. Brock, "Shalliṭa of Resh'ayna," *GEDSH*, 370.

153 Assemani, *BibOr* 3.1., 176; Baumstark, *Geschichte*, 133; Arn. Van Lantschoot, "Babai le Persan, évêque de Rew-Ardasir," *DHGE*, vol. 6 (1932), col. 13; Habbi, *Fihris*, 203–204.

154 Assemani, *BibOr* 3.1., 177; Baumstark, *Geschichte*, 215; Habbi, *Fihris*, 204; S.P. Brock, "Shahdost," *GEDSH*, 370; Minov, *A Comprehensive Bibliography*, entry: Eustathius of Tirhan; entry: Shahdost of Tirhan.

155 Assemani, *BibOr* 3.1., 177; F. Nau, "Abibus," *DHGE*, vol. 1 (1912), col. 119; Habbi, *Fihris*, 204.

156 Assemani, *BibOr* 3.1., 177–181; Wright, *A Short History*, 184–185; Duval, *La littérature syriaque*, 3rd ed., 225, 379, n. 2; Baumstark, *Geschichte*, 132; E. Herman, "Babai bar Nesibnayé," *DHGE*, vol. 6 (1932), col. 10; Chabot, *Littérature syriaque*, 60; Ortiz de Urbina, *Patrologia Syriaca*, 127 (§ 74); Habbi, *Fihris*, 204; Bettiolo, "Syriac Literature," 479; Brock, *A Brief Outline*, 2nd ed., 42, 92; S.P. Brock, "Babai of Nisibis," *GEDSH*, 50; Minov, *A Comprehensive Bibliography*, entry: Babai of Nisibis.

157 Assemani, *BibOr* 3.1., 181; Duval, *La littérature syriaque*, 3rd ed., 271; Baumstark, *Geschichte*, 209–210; Habbi, *Fihris*, 204–205; Aimé Solignac, "Simon 'de Taibutheh'," *DSp*, vol. 14 (1990), cols. 885–888; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 140; Bettiolo, "Syriac Literature," 483–484; Brock, *A Brief Outline*, 2nd ed., 47; G. Kessel, "Shem'on d-Ṭaybutheh," *GEDSH*, 375; Minov, *A Comprehensive Bibliography*, entry: Simeon of Taibutheh.

158 Assemani, *BibOr* 3.1., 182; Wright, *A Short History*, 187; Baumstark, *Geschichte*, 210; Ortiz de Urbina, *Patrologia Syriaca*, 141 (§ 97); Habbi, *Fihris*, 205; L. Van Rompay, "Yoḥannan Azraq," *GEDSH*, 439; Minov, *A Comprehensive Bibliography*, entry: John Azraq.

159 Assemani, *BibOr* 3.1., 182–186; Baumstark, *Geschichte*, 211; Habbi, *Fihris*, 205; Fiey, *Saints syriaques*, 118–119 (entry 243); S.P. Brock, "Yoḥannan of Dailam," *GEDSH*, 441; Minov, *A Comprehensive Bibliography*, entry: John of Dailam.

160 Assemani, *BibOr* 3.1., 186–187; Baumstark, *Geschichte*, 204; Habbi, *Fihris*, 205.

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Entry number	Writer(s) / Entry heading	Date(s)	Asse-mani	Habbi
§ 119	Aphnimaran[161]	7th century	117[162]	102, *840*
§ 120	Ishoʿpanah Qaṭraya[163]	unknown	118	102, *841–848*
§ 121	Babai of Mʿarre[164]	ca. 600	119	103, *849–850*
§ 122	Interpreter of the Turks[165]	between the 10th and beginning of the 13th century	119[166]	103, *851–852*
§ 123	Shubḥalmaran[167]	d. possibly 620	120	103, *853–856*
§ 124	John bar Penkaye[168]	late 7th century	121	103, *857*–104, *864*
§ 125	Abraham of Nathpar[169]	late 6th / early 7th century	122	104, *865–866*

161 Assemani, *BibOr* 3.1., 187; Duval, *La littérature syriaque*, 3rd ed., 214; Baumstark, *Geschichte*, 204; F. Nau, "Aphnimaran," *DHGE*, vol. 3 (1924), col. 935; Habbi, *Fihris*, 205–206; Fiey, *Saints syriaques*, 35–36 (entry 47); Minov, *A Comprehensive Bibliography*, entry: Aphnimaran.

162 Assemani combines Maryahb (§ 118) and Aphnimaran (§ 119) into one entry.

163 Assemani, *BibOr* 3.1., 188; Baumstark, *Geschichte*, 208; Habbi, *Fihris*, 206.

164 Assemani, *BibOr* 3.1., 188; Duval, *La littérature syriaque*, 3rd ed., 225; Baumstark, *Geschichte*, 132–133; Arn. Van Lantschoot, "Babai," *DHGE*, vol. 6 (1932), col. 10; Habbi, *Fihris*, 206; Minov, *A Comprehensive Bibliography*, entry: Mar Babai the Scribe.

165 Assemani, *BibOr* 3.1., 188–189; Baumstark, *Geschichte*, 308–309; Chabot, *Littérature syriaque*, 119–120; Habbi, *Fihris*, 206; J.M. Fiey, "Interpréte des Turcs," *DHGE*, vol. 25 (1995), col. 1382; Brock, *A Brief Outline*, 2nd ed., 107; G.J. Reinink, "*Gannat Bussāme*," *GEDSH*, 171–172; Minov, *A Comprehensive Bibliography*, entry: Gannat Bussame.

166 Assemani combines Babai of Mʿarre (§ 121) and the Interpreter of the Turks (§ 122) into one entry.

167 Assemani, *BibOr* 3.1., 189; Duval, *La littérature syriaque*, 3rd ed., 224; Baumstark, *Geschichte*, 133; Ortiz de Urbina, *Patrologia Syriaca*, 127 (§ 75); Habbi, *Fihris*, 206–207; Bettiolo, "Syriac Literature," 479–480; Brock, *A Brief Outline*, 2nd ed., 40; D.J. Lane, "Shubḥalmaran," *GEDSH*, 378–379; Minov, *A Comprehensive Bibliography*, entry: Shubhalmaran.

168 Assemani, *BibOr* 3.1., 189–190; Duval, *La littérature syriaque*, 3rd ed., 229–230; Baumstark, *Geschichte*, 210–211; Chabot, *Littérature syriaque*, 105; Ortiz de Urbina, *Patrologia Syriaca*, 141 (§ 98); Habbi, *Fihris*, 207; J.M. Fiey, "Jean bar Penkayé," *DHGE*, vol. 26 (1995–1997), cols. 1268–1269; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 140; Fiey, *Saints syriaques*, 122 (entry 251); Bettiolo, "Syriac Literature," 417, 480; Brock, *A Brief Outline*, 2nd ed., 47–48; Lutz Greisiger, "John bar Penkāyē," *CMRBH*, vol. 1, 176–181; S.P. Brock, "Yoḥannan bar Penkaye," *GEDSH*, 440; Minov, *A Comprehensive Bibliography*, entry: John bar Penkaye.

169 Assemani, *BibOr* 3.1., 191; Wright, *A Short History*, 111–112; Duval, *La littérature syriaque*, 3rd ed., 223–224; F. Nau, "Abraham de Natfar," *DHGE*, vol. 1 (1912), cols. 177–178; Baumstark,

(*cont.*)

Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
§ 126	Gregory of Cyprus[170]	6th / 7th century	123	104, *867–868*
§ 127	ʿEqebshma[171]	fl. mid-10th century	124	104, *869*–105, *872*
§ 128	Aḥudemmeh[172]	possibly 6th century	125	105, *873–884*
§ 129	Abraham bar Dashandad[173]	8th century	126	106, *885–892*
§ 130	Ishoʿbokht of Revardashir[174]	late 8th century	127	106, *893–896*

Geschichte, 131–132; Chabot, *Littérature syriaque*, 57; M. Viller, "Abraham de Natfar," *DSp*, vol. 1 (1932), cols. 110–111; Ortiz de Urbina, *Patrologia Syriaca*, 126–127 (§ 73); Habbi, *Fihris*, 208; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 139; Fiey, *Saints syriaques*, 26–27 (entry 24); Bettiolo, "Syriac Literature," 478–479; Brock, *A Brief Outline*, 2nd ed., 38; J.W. Childers, "Abraham of Nathpar," *GEDSH*, 9; Minov, *A Comprehensive Bibliography*, entry: Abraham of Natpar.

170 Assemani, *BibOr* 3.1., 191; Wright, *A Short History*, 42–43; Duval, *La littérature syriaque*, 3rd ed., 222–223, 336; Baumstark, *Geschichte*, 53, 57–58; Chabot, *Littérature syriaque*, 57; Ortiz de Urbina, *Patrologia Syriaca*, 124–125 (§ 67); Jean Kirchmeyer, "Grégoire de Chypre," *DSp*, vol. 6 (1967), cols. 920–922; Habbi, *Fihris*, 208; Bettiolo, "Syriac Literature," 479; Brock, *A Brief Outline*, 2nd ed., 44; S.P. Brock, "Grigorios of Cyprus," *GEDSH*, 183; Minov, *A Comprehensive Bibliography*, entry: Gregory of Cyprus.

171 Assemani, *BibOr* 3.1., 191–192; Baumstark, *Geschichte*, 239–240; Habbi, *Fihris*, 208.

172 Assemani, *BibOr* 3.1., 192–194; Wright, *A Short History*, 97–98; Duval, *La littérature syriaque*, 3rd ed., 364; F. Nau, "Aḥoudemmeh," *DHGE*, vol. 1 (1912), col. 1087; Baumstark, *Geschichte*, 178; Chabot, *Littérature syriaque*, 77; Ortiz de Urbina, *Patrologia Syriaca*, 157 (§ 113); Habbi, *Fihris*, 208–209; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 299; Brock, *A Brief Outline*, 2nd ed., 38; S.P. Brock, "Aḥudemmeh," *GEDSH*, 13; Minov, *A Comprehensive Bibliography*, entry: Ahoudemmeh of Tagrit.

173 Assemani, *BibOr* 3.1., 194; Wright, *A Short History*, 185–186; Duval, *La littérature syriaque*, 3rd ed., 380; F. Nau, "Abraham bar Daschandad," *DHGE*, vol. 1 (1912), col. 164; Baumstark, *Geschichte*, 214; Chabot, *Littérature syriaque*, 105; Ortiz de Urbina, *Patrologia Syriaca*, 142 (§ 101); Habbi, *Fihris*, 209–210; Guillaumont and Dalmais, "Syriaque (Spiritualité)," *DSp*, vol. 14 (1990), col. 1438; Bettiolo, "Syriac Literature," 480; Brock, *A Brief Outline*, 2nd ed., 52; H.G.B. Teule, "Abraham bar Dashandad," *GEDSH*, 7; Minov, *A Comprehensive Bibliography*, entry: Abraham bar Dashandad.

174 Assemani, *BibOr* 3.1., 194–195; Duval, *La littérature syriaque*, 3rd ed., 171, 174, 254, 280; Baumstark, *Geschichte*, 215–216; Habbi, *Fihris*, 210; R. Aubert, "Ishoʿbokht," *DHGE*, vol. 26 (1995–1997), col. 175; Brock, *A Brief Outline*, 2nd ed., 112; Freidenreich, "Muslims in canon law, 650–1000," *CMRBH*, vol. 1, 95–96; L. Van Rompay, "Ishoʿbokht of Rev Ardashir," *GEDSH*, 216; Minov, *A Comprehensive Bibliography*, entry: Ishobocht.

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Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
§ 131	Isho'dnaḥ of Baṣra[175]	9th century	128	107, *897–904*
§ 132	Abraham bar Lipeh[176]	7th century	129	107, *905–906*
§ 133	Alexander of Mabbug[177]	fl. 431	130	107, *907*–108, *908*
§ 134	Proclus of Constantinople[178]	d. 446 / 447	131	108, *909–910*
§ 135	'Abdmeshiḥa of Ḥirta[179]	10th / 11th century	132	108, *911–912*
§ 136	Theodore bar Koni[180]	fl. end of the 8th century	133	108, *913–916*

175 Assemani, *BibOr* 3.1., 195–196; Wright, *A Short History*, 195; Duval, *La littérature syriaque*, 3rd ed., 203–205, 222, 224, 226–227, 254; Baumstark, *Geschichte*, 234; Chabot, *Littérature syriaque*, 113; Ortiz de Urbina, *Patrologia Syriaca*, 203 (§ 155); Habbi, *Fihris*, 210–211; Guillaumont and Dalmais, "Syriaque (Spiritualité)," *DSp*, vol. 14 (1990), col. 1436; J.M. Fiey, "Isho'dnah de Basrah," *DHGE*, vol. 26 (1995–1997), col. 176; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 18; Brock, *A Brief Outline*, 2nd ed., 58; S.P. Brock, "Isho'dnaḥ," *GEDSH*, 217; Minov, *A Comprehensive Bibliography*, entry: Ishodenah of Basrah.

176 Assemani, *BibOr* 3.1., 196–197; F. Nau, "Abraham bar Lipheh," *DHGE*, vol. 1 (1912), col. 164; Baumstark, *Geschichte*, 201; Chabot, *Littérature syriaque*, 59–60; Habbi, *Fihris*, 211; Brock, *A Brief Outline*, 2nd ed., 45; S.P. Brock, "Abraham bar Lipeh," *GEDSH*, 8; Minov, *A Comprehensive Bibliography*, entry: Abraham bar Lipheh.

177 Assemani, *BibOr* 3.1., 197; Wright, *A Short History*, 48; F. Nau, "Alexandre," *DHGE*, vol. 2 (1914), cols. 190–191; Baumstark, *Geschichte*, 61, n. 4; Chabot, *Littérature syriaque*, 150; Habbi, *Fihris*, 211; Minov, *A Comprehensive Bibliography*, entry: Alexander of Mabbug.

178 Assemani, *BibOr* 3.1., 197–198; Duval, *La littérature syriaque*, 3rd ed., 314; Baumstark, *Geschichte*, 161, 191, 261–262; Chabot, *Littérature syriaque*, 149; Ortiz de Urbina, *Patrologia Syriaca*, 90 (§ 33), 227 (§ 173), 231 (§ 173); Aimé Solignac, "Proclus," *DSp*, vol. 12.2. (1986), cols. 2374–2381; Habbi, *Fihris*, 211–212; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 66, 68, 88, 212; L. Van Rompay, "Proclus of Constantinople," *GEDSH*, 340–341; Minov, *A Comprehensive Bibliography*, entry: Proclus of Constantinople.

179 Assemani, *BibOr* 3.1., 198; Duval, *La littérature syriaque*, 3rd ed., 232; Baumstark, *Geschichte*, 241; Chabot, *Littérature syriaque*, 117–118; Habbi, *Fihris*, 212; Minov, *A Comprehensive Bibliography*, entry: Abdisho of Hirta.

180 Assemani, *BibOr* 3.1., 198–199; Wright, *A Short History*, 222; Duval, *La littérature syriaque*, 3rd ed., 368–369; Baumstark, *Geschichte*, 218–219; Chabot, *Littérature syriaque*, 107–108; Ortiz de Urbina, *Patrologia Syriaca*, 202 (§ 153); Antoine Guillaumont, "Messaliens," *DSp*, vol. 10 (1980), col. 1078; Habbi, *Fihris*, 212; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 226; Bettiolo, "Syriac Literature," 489–490; Brock, *A Brief Outline*, 2nd ed., 53; Her-

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Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
§ 137	ʻAbdishoʻ bar ʻEqarbe[181]	d. 986	134	109, *917–918*
§ 138	Andrew of Samosata[182]	fl. ca. 430	135	109, *919–920*
§ 139	Gabriel of Baṣra[183]	fl. late 9th century	136	109, *921–924*
§ 140	John Garmqaya[184]	late 7th / early 8th century	137	109, *925*–110, *930*[185]
§ 141	Abraham of Beth Ḥale[186]	late 8th-early 9th century	138	110, *931–932*[187]
§ 142	Solomon of Ḥdatta[188]	second half of the 8th century	139	110, *933–936*[189]

man G.B. Teule, "Theodore bar Koni," *CMRBH*, vol. 1, 343–346; A.M. Butts, "Theodoros bar Koni," *GEDSH*, 405–406; Minov, *A Comprehensive Bibliography*, entry: Theodore bar Koni.

181 Assemani, *BibOr* 3.1., 199–201; Baumstark, *Geschichte*, 239; A. Van Roey, "Ebedjésus Ier," *DHGE*, vol. 14 (1960), cols. 1274–1275; Habbi, *Fihris*, 213.

182 Assemani, *BibOr* 3.1., 202; Wright, *A Short History*, 232–233; Duval, *La littérature syriaque*, 3rd ed., 314; M. Jugie, "André," *DHGE*, vol. 2 (1914), cols. 1604–1606; Chabot, *Littérature syriaque*, 117, 150; Ortiz de Urbina, *Patrologia Syriaca*, 90–91 (§ 33); Habbi, *Fihris*, 213; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 209, 242; Minov, *A Comprehensive Bibliography*, entry: Andrew of Samosata.

183 Assemani, *BibOr* 3.1., 202–203; Duval, *La littérature syriaque*, 3rd ed., 166; Baumstark, *Geschichte*, 235; A. de Halleux, "Gabriel, métropolite de Basra," *DHGE*, vol. 19 (1981), col. 549; Habbi, *Fihris*, 213; Brock, *A Brief Outline*, 2nd ed., 113; Freidenreich, "Muslims in canon law, 650–1000," *CMRBH*, vol. 1, 90, 94; H. Kaufhold, "Gabriel of Baṣra," *GEDSH*, 170; Minov, *A Comprehensive Bibliography*, entry: Gabriel of Basra.

184 Assemani, *BibOr* 3.1., 203–205; Wright, *A Short History*, 176–177; Duval, *La littérature syriaque*, 3rd ed., 214, 371; Baumstark, *Geschichte*, 203–204; Chabot, *Littérature syriaque*, 101–102; Habbi, *Fihris*, 213–214; Minov, *A Comprehensive Bibliography*, entry: John of Bet Garmai.

185 A correction of Habbi, *Fihris*, 109, *925*–110, *928*.

186 Assemani, *BibOr* 3.1., 205; Baumstark, *Geschichte*, 211; Habbi, *Fihris*, 214; Barbara Roggema, "The Disputation between a Monk of Bēt Ḥālē and an Arab notable," *CMRBH*, vol. 1, 268–273; Minov, *A Comprehensive Bibliography*, entry: Abraham of Bet Hale.

187 A correction of Habbi, *Fihris*, 110, *929–930*.

188 Assemani, *BibOr* 3.1., 205–210; Duval, *La littérature syriaque*, 3rd ed., 204; Baumstark, *Geschichte*, 214; Habbi, *Fihris*, 214.

189 A correction of Habbi, *Fihris*, 110, *931–934*.

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Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
§ 143	Ishoʿdad of Merv[190]	fl. ca. 850	140	110, *937*–111, *940*[191]
§ 144	Abū Nūḥ[192]	fl. early 9th century	141	111, *941–944*
§ 145	Kendi[193]	fl. late 9th century	142	111, *945–946*
§ 146	John of Nineveh[194]	7th / 8th century	143	111, *947–948*
§ 147	Dadishoʿ I[195]	d. 456	144	112, *949–952*
§ 148	Quryaqos of Nisibis[196]	fl. first half of the 7th century	145	112, *953–956*
§ 149	Simeon bar Ṭabaḥe[197]	second half of the 8th century	146	112, *957–958*

190 Assemani, *BibOr* 3.1., 210–212; Wright, *A Short History*, 220–221; Duval, *La littérature syriaque*, 3rd ed., 73; Baumstark, *Geschichte*, 234; Chabot, *Littérature syriaque*, 111–112; Ortiz de Urbina, *Patrologia Syriaca*, 203–204 (§ 156); François Graffin, "Ishoʿdad de Merw," *DSp*, vol. 7.2. (1971), cols. 2095–2096; Habbi, *Fihris*, 214–215; J.M. Fiey, "Ishoʿdad de Merv," *DHGE*, vol. 26 (1995–1997), cols. 175–176; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 231, 435–436, n. 7; Brock, *A Brief Outline*, 2nd ed., 56–57; L. Van Rompay, "Ishoʿdad of Merv," *GEDSH*, 216–217; Minov, *A Comprehensive Bibliography*, entry: Ishodad of Merv.

191 A correction of Habbi, *Fihris*, 110, *935*–111, *940*.

192 Assemani, *BibOr* 3.1., 212; Duval, *La littérature syriaque*, 3rd ed., 381; F. Nau, "Abou-Noë," *DHGE*, vol. 1 (1912), col. 158; Baumstark, *Geschichte*, 218; Habbi, *Fihris*, 215; Mark N. Swanson, "Abū Nūḥ al-Anbārī," *CMRBH*, vol. 1, 397–400.

193 Assemani, *BibOr* 3.1., 213; Wright, *A Short History*, 221; Duval, *La littérature syriaque*, 3rd ed., 388, n. 5; Habbi, *Fihris*, 215; Laura Bottini, "The Apology of al-Kindī," *CMRBH*, vol. 1, 585–594.

194 Assemani, *BibOr* 3.1., 213–214; Habbi, *Fihris*, 215–216; Minov, *A Comprehensive Bibliography*, entry: John of Nineveh.

195 Assemani, *BibOr* 3.1., 214–215; Wright, *A Short History*, 56; Duval, *La littérature syriaque*, 3rd ed., 71; Baumstark, *Geschichte*, 55; Ortiz de Urbina, *Patrologia Syriaca*, 112 (§ 49); A. Van Roey, "Dadišo," *DHGE*, vol. 14 (1960), cols. 8–9; Habbi, *Fihris*, 216; Brock, *A Brief Outline*, 2nd ed., 112; L. Van Rompay, "Dadishoʿ I," *GEDSH*, 110; Minov, *A Comprehensive Bibliography*, entry: Dadisho.

196 Assemani, *BibOr* 3.1., 215; Duval, *La littérature syriaque*, 3rd ed., 72; Baumstark, *Geschichte*, 196; Habbi, *Fihris*, 216; Minov, *A Comprehensive Bibliography*, entry: Qyriaqos of Nisibis.

197 Assemani, *BibOr* 3.1., 215–216; Wright, *A Short History*, 188; Duval, *La littérature syriaque*, 3rd ed., 204, 380; Baumstark, *Geschichte*, 214; Habbi, *Fihris*, 216.

(*cont.*)

Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
§ 150	Mshiḥa-Zkha[198]	probably fl. late 6th century	147	113, *959–960*
§ 151	Athqen the Solitary[199]	late 7th / early 8th century	148	113, *961–964*
§ 152	George Neshraya[200]	fl. late 7th century	149	113, *965–966*
§ 153	Anush of Pirozshabor[201]	fl. late 9th century	150	113, *967–968*
§ 154	Budh the Periodeutes[202]	fl. mid-6th century	151	114, *969–976*
§ 155	Daniel of Resh'ayna[203]	fl. mid-6th century	152	114, *977–980*
§ 156	Abraham bar Qardaḥe[204]	fl. late 6th century	153	115, *981–984*
§ 157	Nathniel of Shirzor[205]	late 6th / early 7th century	154	115, *985–988*
§ 158	Elisha' bar Sabine[206]	late 6th / early 7th century	155	115, *989*–116, *992*

198 Assemani, *BibOr* 3.1., 216; Wright, *A Short History*, 130–131; Duval, *La littérature syriaque*, 3rd ed., 204, 349–350; Baumstark, *Geschichte*, 134–135; Chabot, *Littérature syriaque*, 56–57; Ortiz de Urbina, *Patrologia Syriaca*, 196 (§ 148); Habbi, *Fihris*, 216–217.

199 Assemani, *BibOr* 3.1., 216–217; Duval, *La littérature syriaque*, 3rd ed., 204, 214; Baumstark, *Geschichte*, 206; F. Nau, "Atqen ou Atken," *DHGE*, vol. 5 (1931), col. 132; Habbi, *Fihris*, 217.

200 Assemani, *BibOr* 3.1., 217–218; Wright, *A Short History*, 183; J.M. Fiey, "Georges de Nesra en Adiabène," *DHGE*, vol. 20 (1984), col. 646; Habbi, *Fihris*, 217.

201 Assemani, *BibOr* 3.1., 219 and Habbi, *Fihris*, 217.

202 Assemani, *BibOr* 3.1., 219–223; Wright, *A Short History*, 123–124; Duval, *La littérature syriaque*, 3rd ed., 250, 322; Baumstark, *Geschichte*, 124–125; Chabot, *Littérature syriaque*, 144; Ortiz de Urbina, *Patrologia Syriaca*, 121 (§ 62); Habbi, *Fihris*, 217–218; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 196, n. 1; Brock, *A Brief Outline*, 2nd ed., 124–125.

203 Assemani, *BibOr* 3.1., 223 and Habbi, *Fihris*, 218.

204 Assemani, *BibOr* 3.1., 223–224; Duval, *La littérature syriaque*, 3rd ed., 347; F. Nau, "Abraham bar Qardahé," *DHGE*, vol. 1 (1912), col. 165; Baumstark, *Geschichte*, 127; Chabot, *Littérature syriaque*, 53; Habbi, *Fihris*, 218.

205 Assemani, *BibOr* 3.1., 224; Duval, *La littérature syriaque*, 3rd ed., 73; Baumstark, *Geschichte*, 129–130; Chabot, *Littérature syriaque*, 59; Ortiz de Urbina, *Patrologia Syriaca*, 125 (§ 70); Habbi, *Fihris*, 218–219; L. Van Rompay, "Nathniel of Sirzor," *GEDSH*, 304–305; Minov, *A Comprehensive Bibliography*, entry: Nathniel of Shirzor.

206 Assemani, *BibOr* 3.1., 224–225; Duval, *La littérature syriaque*, 3rd ed., 72; Baumstark, *Geschichte*, 132; Habbi, *Fihris*, 219.

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Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
§ 159	Abraham Qaṭina[207]	possibly 6th century	156	116, *993–994*
§ 160	Simeon Qurdalḥnaya[208]	late 8th century	157	116, *995–996*
§ 161	Yazidad[209]	second half of the 5th century	158	116, *997–998*
§ 162	Bar Shehaq[210]	d. ca. 1002	159	116, *999*
§ 163	Damanis[211]	unknown	160	117, *1000*[212]
§ 164	Susay of Shush[213]	unknown	161	117, *1001–1002*[214]
§ 165	Abraham Saba[215]	6th century	162	117, *1003–1004*[216]
§ 166	Gregory of Shushtre[217]	second half of the 8th century	163	117, *1005*–118, *1012*[218]
§ 167	Bar Sahde of Karka[219]	probably 6th-early 7th century	164	118, *1013–1016*
§ 168	Jacob of Edessa[220]	ca. 630–708	165	118, *1017–1018*

207 Assemani, *BibOr* 3.1., 225; Duval, *La littérature syriaque*, 3rd ed., 347; F. Nau, "Abraham Katina," *DHGE*, vol. 1 (1912), col. 175; Baumstark, *Geschichte*, 127; Habbi, *Fihris*, 219.

208 Assemani, *BibOr* 3.1., 225–226; Baumstark, *Geschichte*, 210; Habbi, *Fihris*, 219.

209 Assemani, *BibOr* 3.1., 226; Wright, *A Short History*, 61, 63; Duval, *La littérature syriaque*, 3rd ed., 346; Baumstark, *Geschichte*, 104–105; Habbi, *Fihris*, 220.

210 Assemani, *BibOr* 3.1., 227 and Habbi, *Fihris*, 220.

211 Assemani, *BibOr* 3.1., 227 and Habbi, *Fihris*, 220.

212 The line number *1000* is not written in Habbi, *Fihris*.

213 Assemani, *BibOr* 3.1., 227 and Habbi, *Fihris*, 220.

214 A correction of Habbi, *Fihris*, 117, *101-102*.

215 Assemani, *BibOr* 3.1., 227–228; F. Nau, "Abraham Saba ou l'ancien," *DHGE*, vol. 1 (1912), col. 179; Habbi, *Fihris*, 220.

216 A correction of Habbi, *Fihris*, 117, *103-104*.

217 Assemani, *BibOr* 3.1., 228–229; Duval, *La littérature syriaque*, 3rd ed., 204; Baumstark, *Geschichte*, 128; Habbi, *Fihris*, 220–221.

218 A correction of Habbi, *Fihris*, 117, *105*–118, *1012*.

219 Assemani, *BibOr* 3.1., 229; Wright, *A Short History*, 185; Duval, *La littérature syriaque*, 3rd ed., 203, 379–380; Baumstark, *Geschichte*, 135; Arn. Van Lantschoot, "Barsahdê," *DHGE*, vol. 6 (1932), col. 944; Chabot, *Littérature syriaque*, 105–106; Ortiz de Urbina, *Patrologia Syriaca*, 128 (§ 78); Habbi, *Fihris*, 221; Bettiolo, "Syriac Literature," 448.

220 Assemani, *BibOr* 3.1., 229; Wright, *A Short History*, 141–154; Duval, *La littérature syriaque*, 3rd ed., 374–376; Baumstark, *Geschichte*, 248–256; Chabot, *Littérature syriaque*, 84–88;

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Entry number	Writer(s) / Entry heading	Date(s)	Asse-mani	Habbi
§ 169	Simeon Barqaya[221]	late 6th / early 7th century	166	118, *1019–1020*
§ 170	Ara[222]	late 4th / early 5th century	167[223]	119, *1021–1024*
§ 171	Bar Doqsin[224]	fl. late 6th century	168	119, *1025–1028*
§ 172	Daniel bar Maryam[225]	7th century	169	119, *1029*–120, *1032*
§ 173	Zaccheus Supnaya[226]	unknown	170	120, *1033–1034*
§ 174	Bar Daqnana[227]	fl. early 12th century	171	120, *1035–1036*
§ 175	John bar Abgare[228]	d. 905	172	120, *1037–1040*

Ortiz de Urbina, *Patrologia Syriaca*, 166–171 (§ 127); François Graffin, "Jacques d'Édesse," *DSp*, vol. 8 (1974), cols. 33–35; Habbi, *Fihris*, 221–222; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 334–351; Fiey, *Saints syriaques*, 107 (entry 223); Bettiolo, "Syriac Literature," 417, 487–488; Brock, *A Brief Outline*, 2nd ed., 49–50; Herman G.B. Teule, "Jacob of Edessa," *CMRBH*, vol. 1, 226–233; A.G. Salvesen, "Ya'qub of Edessa," *GEDSH*, 432–433; Minov, *A Comprehensive Bibliography*, entry: Jacob of Edessa.

221 Assemani, *BibOr* 3.1., 230; Wright, *A Short History*, 132; Duval, *La littérature syriaque*, 3rd ed., 204; Baumstark, *Geschichte*, 135–136; Chabot, *Littérature syriaque*, 148; Habbi, *Fihris*, 222.

222 See Assemani, *BibOr* 3.1., 230; Wright, *A Short History*, 61; Duval, *La littérature syriaque*, 3rd ed., 346; Baumstark, *Geschichte*, 67; F. Nau, "Ara," *DHGE*, vol. 3 (1924), col. 1155; Habbi, *Fihris*, 222.

223 Assemani includes the name "Paqor" (*Pacorus*) with Ara in his heading of this entry. See Assemani, *BibOr* 3.1., 230.

224 Assemani, *BibOr* 3.1., 230–231; Baumstark, *Geschichte*, 67; Habbi, *Fihris*, 222.

225 Assemani, *BibOr* 3.1., 231; Wright, *A Short History*, 180; Duval, *La littérature syriaque*, 3rd ed., 204; Baumstark, *Geschichte*, 207; Chabot, *Littérature syriaque*, 101; Habbi, *Fihris*, 223; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 240; L. Van Rompay, "Daniel bar Maryam," *GEDSH*, 113; Minov, *A Comprehensive Bibliography*, entry: Daniel bar Maryam.

226 Assemani, *BibOr* 3.1., 231–232 and Habbi, *Fihris*, 223.

227 Assemani, *BibOr* 3.1., 232 and Habbi, *Fihris*, 223.

228 Assemani, *BibOr* 3.1., 232–254; Duval, *La littérature syriaque*, 3rd ed., 171–172; Baumstark, *Geschichte*, 235; Habbi, *Fihris*, 223; J.M. Fiey, "Jean (Yohannan) IV bar Abgar," *DHGE*, vol. 26 (1995–1997), cols. 1262–1263; H. Kaufhold, "Yoḥannan bar Abgare," *GEDSH*, 439–440; Minov, *A Comprehensive Bibliography*, entry: John V bar Abgare.

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Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
§ 176	David of Beth Rabban[229]	8th / 9th century	173	121, *1041–1044*
§ 177	John the Stylite of Litarba[230]	d. 737 / 738	174	121, *1045–1046*
§ 178	John bar Kamis[231]	fl. late 11th / early 12th century	175	121, *1047–1048*
§ 179	Ḥasan bar Bahlul, Ishoʿ bar ʿAli, Maruzaya, and Gabriel bar Bokhtishoʿ[232]	mid-10th century, second half of the 9th century, 9th century, and d. 827 / 828	176	121, *1049*–122, *1052*
§ 180	Elijah of Anbar[233]	first half of the 10th century	177	122, *1053–1056*

229 Assemani, *BibOr* 3.1., 254–256; Wright, *A Short History*, 183–184; Duval, *La littérature syriaque*, 3rd ed., 279, 290, 384–385, 404, n. 2; Baumstark, *Geschichte*, 272–273; Chabot, *Littérature syriaque*, 91; A. Van Roey, "David bar Paulus ou de Beyt-Rabban," *DHGE*, vol. 14 (1960), col. 116; Habbi, *Fihris*, 224; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 372–376; S.P. Brock, "Dawid bar Pawlos," *GEDSH*, 116–117; Minov, *A Comprehensive Bibliography*, entry: David bar Paulos.

230 Assemani, *BibOr* 3.1., 256; Wright, *A Short History*, 154, 158; Duval, *La littérature syriaque*, 3rd ed., 198, 289, 376–377; Baumstark, *Geschichte*, 258–259; Chabot, *Littérature syriaque*, 89; Ortiz de Urbina, *Patrologia Syriaca*, 173 (§ 130); Habbi, *Fihris*, 224; J.M. Fiey, "Jean le Stylite," *DHGE*, vol. 27 (1998–2000), col. 663; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 361; Bettiolo, "Syriac Literature," 453; Brock, *A Brief Outline*, 2nd ed., 49; Freidenreich, "Muslims in canon law, 650–1000," *CMRBH*, vol. 1, 89, 90, 92, 94, 95, 96; Harald Suermann, "John the Stylite of Mār Zʿurā at Sarug," *CMRBH*, vol. 1, 314, 316; L. Van Rompay, "Yuḥanon of Litarba," *GEDSH*, 445–446; Minov, *A Comprehensive Bibliography*, entry: John the Stylite (of Litharb).

231 Assemani, *BibOr* 3.1., 256–257; Duval, *La littérature syriaque*, 3rd ed., 291; Habbi, *Fihris*, 224.

232 Assemani, *BibOr* 3.1., 257–258; Wright, *A Short History*, 214–216, 228; Duval, *La littérature syriaque*, 3rd ed., 297–299, 385, 387; Baumstark, *Geschichte*, 227, 232, 241–242; E. Herman, "Bar Bahloul," *DHGE*, vol. 6 (1932), col. 575; Chabot, *Littérature syriaque*, 112–113, 116–117; Ortiz de Urbina, *Patrologia Syriaca*, 204–205 (§ 158); Habbi, *Fihris*, 224–225; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 26, 45, 191, 225, 354, 383, n. 5, 389, 490, 518; Bettiolo, "Syriac Literature," 437; Brock, *A Brief Outline*, 2nd ed., 71; A.M. Butts, "Bar ʿAli, Ishoʿ," "Gabriel bar Bokhtishoʿ," and "Ishoʿ of Merv," *GEDSH*, 53–54, 169–170, 215–216; L. Van Rompay, "Bar Bahlul, Ḥasan," *GEDSH*, 54; D.G.K. Taylor, "Syriac Lexicography," *GEDSH*, 391–393; Minov, *A Comprehensive Bibliography*, entry: Bar Bahlul; entry: Isho bar Ali.

233 Assemani, *BibOr* 3.1., 258–260; Wright, *A Short History*, 228, 230; Duval, *La littérature syriaque*, 3rd ed., 393; Baumstark, *Geschichte*, 237–238; Chabot, *Littérature syriaque*, 115; Habbi,

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Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
§ 181	Ḥenanishoʿ bar Seroshway[234]	probably second half of the 9th century	178	122, *1057*–123, *1060*
§ 182	Abzod Eskolaya[235]	fl. late 9th century	179	123, *1061*–*1064*
§ 183	Elijah bar Kanosh[236]	late 10th century	180	123, *1065*–*1068*
§ 184	Elijah I of Ṭirhan[237]	d. 1049	181	123, *1069*–*1072*
§ 185	John bar Kaldun[238]	fl. late 10th century	182	124, *1073*–*1076*[239]
§ 186	Elijah of Nisibis[240]	975–1046	183	124, *1077*–125, *1084*

Fihris, 225; Brock, *A Brief Outline*, 2nd ed., 60; A. Juckel, "Eliya of al-Anbār," *GEDSH*, 142; Minov, *A Comprehensive Bibliography*, entry: Elijah of Anbar.

234 Assemani, *BibOr* 3.1., 261; Wright, *A Short History*, 228; Duval, *La littérature syriaque*, 3rd ed., 392–393; F. Nau, "Ananjésu bar Seroschwai," *DHGE*, vol. 2 (1914), col. 1439; Baumstark, *Geschichte*, 232; Chabot, *Littérature syriaque*, 113; Habbi, *Fihris*, 225; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 225; L. Van Rompay, "Ḥenanishoʿ bar Seroshway," *GEDSH*, 195; Minov, *A Comprehensive Bibliography*, entry: Henanisho bar Saroshway.

235 Assemani, *BibOr* 3.1., 261; Wright, *A Short History*, 228–229; Duval, *La littérature syriaque*, 3rd ed., 254; F. Nau, "Abzoud," *DHGE*, vol. 1 (1912), col. 236; Baumstark, *Geschichte*, 129; Habbi, *Fihris*, 226.

236 Assemani, *BibOr* 3.1., 262; Baumstark, *Geschichte*, 240; Habbi, *Fihris*, 226.

237 Assemani, *BibOr* 3.1., 262–265; Wright, *A Short History*, 233–234; Duval, *La littérature syriaque*, 3rd ed., 394–395; Baumstark, *Geschichte*, 286–287; Chabot, *Littérature syriaque*, 119; A. Van Roey, "Élie Ier," *DHGE*, vol. 15 (1963), col. 164; Habbi, *Fihris*, 226–227; H.G.B. Teule, "Eliya I of Ṭirhan," *GEDSH*, 141; Minov, *A Comprehensive Bibliography*, entry: Elijah I; entry: Elijah of Tirhan.

238 Assemani, *BibOr* 3.1., 265–266; Duval, *La littérature syriaque*, 3rd ed., 18, n. 1, 212; Baumstark, *Geschichte*, 240; Chabot, *Littérature syriaque*, 117–118; Habbi, *Fihris*, 227; Minov, *A Comprehensive Bibliography*, entry: John bar Kaldoun.

239 Habbi also includes "and Joseph Busnaya" (ܘܝܘܣܦ ܗܘ ܒܘܣܢܝܐ) in his heading of this entry. See Habbi, *Fihris*, 124.

240 Assemani, *BibOr* 3.1., 266–275; Wright, *A Short History*, 235–239; Duval, *La littérature syriaque*, 3rd ed., 395; Baumstark, *Geschichte*, 287–288; Chabot, *Littérature syriaque*, 118–119; Ortiz de Urbina, *Patrologia Syriaca*, 204 (§ 157); A. Van Roey, "Élie de Nisibe," *DHGE*, vol. 15 (1963), cols. 192–194; Habbi, *Fihris*, 227–228; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 405–406; Brock, *A Brief Outline*, 2nd ed., 61; Juan Pedro Monferrer-Sala, "Elias of Nisibis," *CMRBH*, vol. 2, 727–741; H.G.B. Teule, "Eliya of Nisibis," *GEDSH*, 143; Minov, *A Comprehensive Bibliography*, entry: Elias of Nisibis.

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Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
§ 187	Beh Isho‘ Kamulaya[241]	8th century	184	125, *1085–1086*
§ 188	Moses Karkaya[242]	fl. mid-6th century	185	125, *1087–1088*
§ 189	John Harmis[243]	first half of the 7th century	186	125, *1089–1090*
§ 190	Emmanuel bar Shahhare[244]	d. 980	187	125, *1091–1094*
§ 191	Gabriel of Shabokost[245]	late 10th century	188	126, *1095–1098*
§ 192	Synods of the Western (Christians)[246]	–	189–190[247]	126, *1099*–127, *1106*
§ 193	Synods of the Eastern (Christians)[248]	–	191	127, *1107–1112*

241 Assemani, *BibOr* 3.1., 275; Duval, *La littérature syriaque*, 3rd ed., 232; G. Levenq, “Berikhiso‘,” *DHGE*, vol. 8 (1935), col. 489; Habbi, *Fihris*, 228; Minov, *A Comprehensive Bibliography*, entry: Beh Isho Kamulaya.

242 Assemani, *BibOr* 3.1., 276; Baumstark, *Geschichte*, 122–123; Habbi, *Fihris*, 228.

243 Assemani, *BibOr* 3.1., 276–277 and Habbi, *Fihris*, 228–229.

244 Assemani, *BibOr* 3.1., 277; Wright, *A Short History*, 231–232; Duval, *La littérature syriaque*, 3rd ed., 393; Baumstark, *Geschichte*, 238–239; Chabot, *Littérature syriaque*, 117; Habbi, *Fihris*, 229; Brock, *A Brief Outline*, 2nd ed., 61; L. Van Rompay, “Emmanuel bar Shahhare,” *GEDSH*, 143–144; Minov, *A Comprehensive Bibliography*, entry: Emmanuel bar Shahhare.

245 Assemani, *BibOr* 3.1., 277; Baumstark, *Geschichte*, 240; Habbi, *Fihris*, 229.

246 Assemani, *BibOr* 3.1., 277–278; Wright, *A Short History*, 24, n. 2, 31, 45, 49–50, 55, 65–66, 73, 95–97, 154, 161, 248; Duval, *La littérature syriaque*, 3rd ed., 159–164; Baumstark, *Geschichte*, 82, 140, 262; Chabot, *Littérature syriaque*, 45, 47–48, 63–64, 73–74, 151, 153; Habbi, *Fihris*, 229–230; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 57, 68, 130–132, 146, 159, 213–214, 241, 253, 265, 268, 344, 422, 473; Bettiolo, “Syriac Literature,” 435, 439; Brock, *A Brief Outline*, 2nd ed., 2–3, 30–31, 37, 80, 112–114, 245; L. Van Rompay, “Juridical literature,” *GEDSH*, 238–239; Minov, *A Comprehensive Bibliography*, entry: Chalcedon; entry: Council of Antioch (340–341); entry: Council of Constantinople I (381); entry: Council of Ephesus I (431); entry: Council of Gangra; entry: councils; entry: legal; entry: Nicaea; entry: Syro-Roman Lawbook.

247 Assemani divides this entry into two entries: “Western Synods” (*Synodi Occidentalium*) and “Statutes of the Emperors” (*Statuta Imperatorum*). See idem, *BibOr* 3.1., 277–278.

248 Assemani, *BibOr* 3.1., 279; Wright, *A Short History*, 125; Duval, *La littérature syriaque*, 3rd ed., 164–172; Baumstark, *Geschichte*, 54–55, 124, 126; Chabot, *Littérature syriaque*, 51, 54, 77, 102, 108–109, 142; Ortiz de Urbina, *Patrologia Syriaca*, 112–113 (§ 49); Habbi, *Fihris*, 230–231; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 24; Bettiolo, “Syriac Literature,” 413–414, 450, 485–486; Brock, *A Brief Outline*, 2nd ed., 3, 25, 44, 55, 69, 94, 112–113; Van Rompay, “Juridical

(*cont.*)

Entry number	Writer(s) / Entry heading	Date(s)	Assemani	Habbi
§ 194	Writers of Laws[249]	–	192	127, *1113*–128, *1122*
§ 195	Anonymous writings[250]	–	193	128, *1123*–129, *1130*
§ 196	Elijah III Abū Ḥalīm[251]	late 12th century	194	129, *1131*–*1134*
§ 197	Ishoʿyahb bar Malkon[252]	late 12th / early 13th century	195	129, *1135*–*1138*

literature," *GEDSH*, 238–239; Minov, *A Comprehensive Bibliography*, entry: Council of Ishoyahb I (585–586); entry: Council of Mar Isaac (410); entry: Council of Seleucia-Ctesiphon; entry: councils.

249 Assemani, *BibOr* 3.1., 279; Wright, *A Short History*, 173, 233–239; Duval, *La littérature syriaque*, 3rd ed., 166, 170–171, 174, 254, 280, 393–396; Baumstark, *Geschichte*, 206–207, 215–216, 235, 239, 286–288; Chabot, *Littérature syriaque*, 100, 115–116, 118–119; Ortiz de Urbina, *Patrologia Syriaca*, 138 (§ 92), 204 (§ 157); Van Roey, "Élie Ier," "Élie de Nisibe," *DHGE*, vol. 15 (1963), cols. 164, 192–194; de Halleux, "Gabriel, métropolite de Basra," *DHGE*, vol. 19 (1981), col. 549; D. Bundy, "Georges d'Arbèles," *DHGE*, vol. 20 (1984), cols. 592–593; Habbi, *Fihris*, 231–232; Aubert, "Ishoʿbokht," *DHGE*, vol. 26 (1995–1997), col. 175; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 405–406; Brock, *A Brief Outline*, 2nd ed., 61, 112–113; Freidenreich, "Muslims in canon law, 650–1000," *CMRBH*, vol. 1, 90, 94–96; Swanson, "ʿAbdīshūʿ ibn Bahrīz," *CMRBH*, vol. 1, 550–552; Monferrer-Sala, "Elias of Nisibis," *CMRBH*, vol. 2, 727–741; Roggema, "ʿAbdishoʿ bar Bahrīz," *GEDSH*, 2–3; Teule, "Eliya I of Ṭirhan," "Eliya of Nisibis," *GEDSH*, 141, 143; Kaufhold, "Gabriel of Baṣra," *GEDSH*, 170; S.P. Brock, "Gewargis of Arbela," *GEDSH*, 176; Van Rompay, "Ishoʿbokht of Rev Ardashir," "Juridical literature," "Shemʿon of Rev Ardashir," *GEDSH*, 216, 238–239, 374; Minov, *A Comprehensive Bibliography*, entry: Abdisho bar Bahriz; entry: Elias of Nisibis; entry: Elijah I; entry: Elijah of Tirhan; entry: Gabriel of Basra; entry: George of Arbela; entry: Ibn Bahriz; entry: Ishobocht; entry: Simeon of Rewardeshir.

250 Assemani, *BibOr* 3.1., 280–287 and Habbi, *Fihris*, 232.

251 Assemani, *BibOr* 3.1., 287–295; Wright, *A Short History*, 255–256; Duval, *La littérature syriaque*, 3rd ed., 398; Baumstark, *Geschichte*, 288–289; Chabot, *Littérature syriaque*, 128; A. Van Roey, "Élie III," *DHGE*, vol. 15 (1963), col. 164; Habbi, *Fihris*, 232–233; Brock, *A Brief Outline*, 2nd ed., 62; Minov, *A Comprehensive Bibliography*, entry: Elijah III Abu Halim.

252 Assemani, *BibOr* 3.1., 295–307; Wright, *A Short History*, 256–257; Duval, *La littérature syriaque*, 3rd ed., 398; Baumstark, *Geschichte*, 309–310; Chabot, *Littérature syriaque*, 128; Habbi, *Fihris*, 233; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 457; Herman G.B. Teule, "Ishoʿyahb bar Malkon," *CMRBH*, vol. 4, 331–338; L. Van Rompay, "Ishoʿyahb bar Malkon," *GEDSH*, 219; Minov, *A Comprehensive Bibliography*, entry: Ishoyahb bar Malkon.

(*cont.*)

Entry number	Writer(s) / Entry heading	Date(s)	Asse-mani	Habbi
§ 198	John bar Zoʿbi[253]	12th / 13th century	196	130, *1139–1142*
§ 199	Solomon of Baṣra[254]	fl. 1222	197[255]	130, *1143–1146*
§ 200	ʿAbdishoʿ bar Brikha[256]	d. 1318	198	130, *1147*–133, *1178*

As can be observed from the tables above, each successive Part of the *Catalogue* is longer than the previous part, which reveals that ʿAbdishoʿ was primarily knowledgeable about Syriac writers known to him and/or his sources, followed by the Greek and Latin writers known in Syriac translation, and finally the biblical text. ʿAbdishoʿ undoubtedly arranged these three Parts in their present order on the basis of a rough chronological order which they follow, as well as on the status of their authority, i.e. the Scriptures, the Greek Fathers of authority, and then the accepted Syriac Fathers.

253 Assemani, *BibOr* 3.1., 307–309; Wright, *A Short History*, 258–259; Duval, *La littérature syriaque*, 3rd ed., 399; Baumstark, *Geschichte*, 310–311; Chabot, *Littérature syriaque*, 129; Habbi, *Fihris*, 233–234; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 390; Brock, *A Brief Outline*, 2nd ed., 63; S.P. Brock, "Yoḥannan bar Zoʿbi," *GEDSH*, 440–441; Minov, *A Comprehensive Bibliography*, entry: John bar Zobi.

254 Assemani, *BibOr* 3.1., 309–325; Wright, *A Short History*, 282–283; Duval, *La littérature syriaque*, 3rd ed., 402; Baumstark, *Geschichte*, 309; Chabot, *Littérature syriaque*, 137; Habbi, *Fihris*, 234; Brock, *A Brief Outline*, 2nd ed., 63; Herman G.B. Teule, "Solomon of Basra," *CMRBH*, vol. 4, 193–195; J.A. Loopstra, "Shlemon of Baṣra," *GEDSH*, 378; Minov, *A Comprehensive Bibliography*, entry: Solomon of Basrah.

255 Assemani's Index of Chapters lists this entry as Chapter 197, while the actual entry presents it as Chapter 198. The former (in Assemani's edition) is correct. See idem, *BibOr* 3.1., Index of Chapters and 309.

256 Assemani, *BibOr* 3.1., 325–361; Wright, *A Short History*, 285–289; Duval, *La littérature syriaque*, 3rd ed., 404–405; Baumstark, *Geschichte*, 323–325; Chabot, *Littérature syriaque*, 139–141; Ortiz de Urbina, *Patrologia Syriaca*, 205 (§ 159); Habbi, *Fihris*, 5–10, 235–236; Barsoum, *The Scattered Pearls*, 2nd rev. ed., 29; Brock, *A Brief Outline*, 2nd ed., 69; Herman G.B. Teule, "ʿAbdishoʿ of Nisibis," *CMRBH*, vol. 4, 750–761; Childers, "ʿAbdishoʿ bar Brikha," 3–4; Minov, *A Comprehensive Bibliography*, entry: Abdisho of Nisibis.

3 The Contents of the *Catalogue*

Within the entries of the three Parts of the *Catalogue*, there are numerous works listed.[257] In the following tables, these works will be categorized by Part and then by genre.

3.1 *The First Part: Holy Scripture*

ʻAbdishoʻ organizes the first three sections of his First Part (§ 1–3) according to standard collections of biblical books: the Old Testament, the New Testament (i.e. the Gospels, Acts, James, (First) Peter, and (First) John), and the Letters of Paul (including Hebrews). His fourth section, namely, on Tatian (§ 4), chronologically follows Paul and is presented as both the conclusion of this Part and the transitionary entry that shifts the *Catalogue* from a focus on biblical books to that of specific Greek and Latin writers in the early Patristic period.

Aside from the traditional authors of various Old and New Testament books (such as Moses and the Apostle Paul), ʻAbdishoʻ mentions two writers and their works in his First Part:[258]

Entry number	Writer	Work(s)	Asse-mani	Habbi
§ 1	Flavius Josephus	Fables (of Aesop)	1	27, *36*
		history of the sons of Shmuni		27, *36*
		book of Maccabees		28, *37*
		history of king Herod		28, *38*
		book of the Last Destruction of Jerusalem		28, *39–40*
§ 4	Tatian	*Diatessaron*	3	35, *120*

257 In the Greek-speaking and Arabic-speaking worlds, roughly comparable compendiums of earlier works are preserved in Photius' (d. 893) *Bibliotheca* and Abū al-Faraj Muḥammad ibn Isḥāq al-Nadīm's (d. ca. 995) *Kitāb al-Fihrist*. For editions and translations of these works, see René Henry (ed. and transl.), *Photius: Bibliotheque*, I–IX (Paris: Les Belles Lettres, 1951–1991) (Greek text and French translation); Ayman Fu'ād Sayyid (ed.), *al-Fihrist li-l-Nadīm*, 4 vols. (London: Mu'assasat al-Furqān li-l-Turāth al-Islāmī, 2009) (Arabic text); Bayard Dodge (transl.), *The Fihrist of al-Nadīm: A Tenth-Century Survey of Islamic Culture*, 2 vols. (New York: Columbia University Press, 1970) (English translation). For a discussion of other Greek, Latin, and Syriac writers who produced compendiums of earlier works, see Brock, "'Let us now praise famous men'," 20–21.

258 Assemani, chs. 1, 3 and Habbi, *Fihris*, 27, *35*–28, *40*; 35, *117-120*. For details of the works referenced here, see the main translation.

Concerning the five works credited to Josephus, several observations can be made: 1) Fables (of Aesop) is a reference to Aesop's Fables, where ܐܝܣܦܘܣ (Aesop) has been confused with ܝܘܣܦܘܣ (Josephus);[259] 2–3) the history of the sons of Shmuni and the book of Maccabees refers to 4 Maccabees, not 2 Maccabees, because Josephus is attributed as the author of the former in the later East Syriac manuscript tradition; 4–5) the history of king Herod and the book of the Last Destruction of Jerusalem is a reference to Josephus' *Jewish War*, Book VI, which is preserved in Syriac.[260] *Jewish War*, Book VI is included in 7a1, and since it can be seen as an ending to the history of the Temple in Jerusalem, and of Jewish occupation there, it must have seemed like a good conclusion to the Bible.[261] Turning to Tatian, ʿAbdishoʿ names the work credited to him: the *Diatessaron*, which is a second-century Gospel harmony. Beyond the biblical books, this is the first instance where ʿAbdishoʿ presents the specific name of a work in his *Catalogue*. Tatian lived in the second century (when the New Testament was being canonized), and his *Diatessaron* enjoyed widespread popularity even into ʿAbdishoʿ's time.[262]

3.2 *The Second Part: The Disciples of the Apostles and the Greek and Latin Fathers*

While ʿAbdishoʿ likely organizes the Second Part (§ 5–48) on the basis of a perceived chronological order, the established dates for these writers in these entries (as shown in the corresponding table in the overview section above) reveal that they lived throughout the early Patristic and Late Antique periods with little chronological order to them. Nevertheless, these writers—the majority of whom lived after the Council of Ephesus in 431[263]—can be categorized into four broad groups:

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259 The name ܝܘܣܦܘܣ (Josephus) is also found in manuscripts preserving Aesop's Fables as well.

260 See also Brock, "'Let us now praise famous men'," 22.

261 For a further discussion of the latter books listed in the Old Testament section of the First Part, see Liv Ingeborg Lied, "The Unruly Books of Abdisho of Nisibis: Book Lists, Canon Discourse, and the Quest for Lost Writings" in T. Bernheimer and R. Vollandt (eds.), *Synopses and Lists: Textual Practices in the Pre-Modern World* (Cambridge Semitic Languages and Cultures 22; Cambridge: Open Book Publishers, 2023), 62–103.

262 In ʿAbdishoʿ's time, there was still a popular Arabic translation of the *Diatessaron* and a Persian translation. The Arabic version was translated by Abū al-Faraj ʿAbd Allāh Ibn al-Ṭayyib (d. 1043), who belonged to the Church of the East, so it would have been known to ʿAbdishoʿ. IshoʿdadofMerv (§ 143) also cites the *Diatessaron* in his biblical commentaries.

263 Cf. Brock, "'Let us now praise famous men'," 21.

– § 5–21: well-known 1st–5th-century Greek and Latin writers (Assemani, chs. 4–20; Habbi, 36, *123*–52, *308*)[264]
– § 22–27: little-known and otherwise unknown 4th–6th-century Greek writers (Assemani, chs. 21–26; Habbi, 52, *309*–54, *332*)[265]
– § 28–36: other well-known, little-known, and otherwise unknown 4th–6th-century Greek writers (Assemani, chs. 27–36; Habbi, 54, *333*–58, *372*)[266]
– § 37–48: well-known and otherwise unknown 4th–6th-century Greek monastic writers (Assemani, chs. 37–48; Habbi, 58, *373*–61, *396*).[267]

Within the 44 entries that comprise the Second Part, ʿAbdishoʿ highlights 174 works,[268] which can be divided into nine broad categories or genres. If these categories or genres are listed in descending order of influence within the *Catalogue*, along with examples of each, they appear as follows:[269]

3.2.1 Exegetical Works

Entry number	Writer	Work(s)	Assemani	Habbi
§ 7	Julius Africanus	commentaries on the New (Testament)	6	36, *131–132*
§ 15	Gregory of Nyssa	commentary on the Song of Songs	14	40, *186–187*

264 The only Latin writer listed in this group (and in the *Catalogue* more broadly) is Damasus of Rome (§ 9). Also, Pseudo-Methodius of Olympus (§ 18) does not fit this model, as he was a Syriac writer.

265 Brock previously identified this group. See idem, "'Let us now praise famous men'," 29. These writers are little known, because their writings were suppressed in the Greek West.

266 One writer from this group, namely, Theophilus the Persian (§ 32), was likely an East Syriac writer.

267 There is one exception to this category, though there may also be a second exception as well. These include Sextus (§ 44) and Jacob (§ 48).

268 Other works are also mentioned in passing. These include Symmachus' (§ 11) "books" (ܟܬܒ̈ܐ), Diodore of Tarsus' (§ 19) "sixty books in number" (ܟܬܒ̈ܐ ܕܚܡܫܝܢ ܒܡܢܝܢܐ), and Nestorius' (§ 21) "many renowned works" (ܟܬܒ̈ܐ ܣܓܝ̈ܐ ܕܫܢ̈ܝ).

269 In the following tables, ( ) = word(s) added to the English translation but not found in the *Catalogue*. For details of the works referenced here, see the main translation.

3.2.2 Theological Works

Entry number	Writer	Work(s)	Assemani	Habbi
§ 20	Theodore of Mopsuestia	volume on the Humanity	19	49, *277*
§ 34	Epiphanius of Salamis	book on the Divine Manifestation	33	57, *361–362*

3.2.3 Polemical Works

Entry number	Writer	Work(s)	Assemani	Habbi
§ 30	Titus of Bostra	disputation against Mani	29	56, *349–350*
§ 36	Eusebius of Emesa	book against the Jews	36	58, *370*

3.2.4 Historiographical Works

Entry number	Writer	Work(s)	Assemani	Habbi
§ 12	Eusebius of Caesarea	book of ecclesiastical (history)	11	38, *150*
§ 39	John	chronicle	39	59, *376*

3.2.5 Ascetic and Mystical Works

Entry number	Writer(s)	Work(s)	Assemani	Habbi
§ 37	Macarius of Egypt	three volumes on the (monastic) way of life	37	58, *374*
§ 46	Palladius and Jerome	Book of Paradise	46	60, *386*

3.2.6 Generalized Works

Entry number	Writer	Work(s)	Assemani	Habbi
§ 24	Basil	teachings of various kinds	23	53, *322*
§ 25	Cyrus the Greek	*mēmrē*	24	53, *324*

3.2.7 Liturgical Works

Entry number	Writer	Work(s)	Assemani	Habbi
§ 21	Nestorius	lengthy liturgy	20	52, *305*
§ 33	Eutherius of Tyana	various homilies	32	57, *359*

3.2.8 Philosophical Works

Entry number	Writer	Work(s)	Assemani	Habbi
§ 15	Gregory of Nyssa	(book) on the Resurrection and to his sister	14	41, *182*
§ 44	Sextus	book of *mēmrē*	44	60, *381*

3.2.9 Juridical Works

Entry number	Writer	Work(s)	Assemani	Habbi
§ 6	Clement of Rome	canons	5	36, *128*
§ 9	Damasus of Rome	canons	8	37, *143*

ʻAbdishoʻ also states the specific name of 4 Greek works, 2 of which are no longer extant. Examples include:

Entry number	Writer	Work	Assemani	Habbi
§ 11	Symmachus	*Explanation of the Commandments*	10	38, *148*
§ 27	Philotheus	*Healer*	26	54, *332*

Of the ten tables above, the most used genre or topic of works cited is exegetical. ʻAbdishoʻ lists 48 exegetical works produced by 14 writers,[270] with the most pronounced writer being Theodore of Mopsuestia (§ 20), who is credited with 26 such works on various biblical books or related topics. Similarly, up

270 See § 7, 8, 11, 15, 17, 19, 20, 22, 23, 27, 28, 33, 36, and 48.

to 40 theological works (which includes Christological and apologetic works), produced by up to 17 writers,[271] are cited, and as many as 7 of these works are credited to Theodore. ʿAbdishoʿ lists 28 polemical works, produced by 14 writers;[272] Diodore of Tarsus (§19) and Theodore are credited with 6 works and 5 works, respectively. Concerning historiographical works (which includes hagiographical works), there are up to 17 works, produced by 10 writers,[273] that are cited, though ʿAbdishoʿ's preferred choice is Eusebius of Caesarea (§12), who is credited with as many as 6 such works. The 12 ascetic and mystical works, produced by 11 writers,[274] are primarily presented near the end of this Part. 11 works, produced by 10 writers,[275] are classified as generalized works. This category encompasses works which are vaguely described and either cannot be shown to belong to any one genre in particular (due to the fact that they are no longer extant) or, if they are still extant, they contain numerous distinct genres. There are up to 11 liturgical works (which include homiletical works), produced by up to 8 writers,[276] that are mentioned. ʿAbdishoʿ also cites philosophical and juridical works, which include up to 4 works, produced by 2 writers,[277] and 3 works, produced by 3 writers,[278] respectively. Concerning the 4 named works, produced by 4 writers,[279] these focus on disparate subject matters, such as exegetical and theological topics. One of these works, namely, Philotheus' (§27) *Healer*, is either a theological work containing medical content, or it is the only potential scientific or medical work listed among the Greek and Latin writers in the *Catalogue*. However, this remains uncertain, due to the fact that this work is lost.[280] In short, for his Second Part, ʿAbdishoʿ is most interested in listing exegetical works—particularly those produced by Theodore—and least interested in citing juridical works, and (for reasons that remain unclear) he is selective of the works that he lists for the more well-known Greek writers, such as Basil of Caesarea (§14) and Gregory of Nazianzus (§16).

271 See §8, 9, 10, 12, 13, 15, 16, 17, 18, 19, 20, 21, 25, 27, 28, 34, and 35.
272 See §8, 12, 15, 16, 17, 19, 20, 28, 30, 31, 32, 33, 35, and 36.
273 See §6, 7, 12, 13, 17, 21, 26, 28, 29, and 39.
274 See §5, 14, 37, 38, 40, 41, 42, 43, 45, 46 (195), and 47.
275 See §14, 15, 16, 18, 20, 21, 24, 25, 28, and 33.
276 See §6, 14, 15, 20, 21, 22, 24, and 33.
277 See §15 and 44.
278 See §6, 9 and 10.
279 See §11, 13, 20, and 27.
280 For a list and discussion of the Greek and Syriac works in the *Catalogue* that have not survived, see Seth M. Stadel, "The Lost Greek and Syriac Works in ʿAbdishoʿ bar Brikha's *Catalogue of Books*," *Hugoye: Journal of Syriac Studies* 27:1 (2024): 205–251.

3.3 *The Third Part: The Syriac Fathers*

Unlike the categorization of the Second Part, it remains unclear why ʿAbdishoʿ organized the Third Part (§ 49–200) as it is presented in the *Catalogue*. It is possible that he arranged this Part on the basis of received dates connected to these earlier Syriac writers. Whether or not this is true, the organization of this material cannot be explained on the basis of strict chronology alone. For instance, Nathniel of Shirzor's entry appears fourteen entries after Ishoʿdad of Merv's entry: Nathniel lived in the late 6th / early 7th century, while Ishoʿdad flourished around 850. Nevertheless, two broad observations about the Third Part can be made: 1) The entries generally move along a chronological spectrum, which begins in the mid-4th century (with § 49)[281] and concludes nearly a millennium later in the early 14th century (with § 200).[282] 2) Many writers appear to be grouped together based on the writings they produced, rather than based primarily on their dates.[283] For instance, the vast majority of exegetical works presented in the *Catalogue* were produced by the 4th to early 7th-century writers who are listed in § 52, 53, 55, 56, 58, and 59,[284] though there were a number of subsequent writers who also produced exegetical works as well. Many, if not all, of these exegetical works were produced in connection with the East Syriac school tradition, in particular the School of Edessa and the School of Nisibis.[285] Another example would be grammatical works. With the exception of Ḥunayn ibn Isḥāq (§ 89), all grammatical works listed in the *Catalogue* are found in § 177, 178, 184, 186, 197, and 198[286] and were produced by 8th to 13th-century writers. While it is not mentioned in the *Catalogue*, the West Syriac writer, Jacob of Edessa (d. 708; § 168), produced the first systematic Syriac grammar.[287] In

281 Specifically, Simeon bar Ṣabbaʿe.

282 Namely, ʿAbdishoʿ bar Brikha.

283 For a discussion of the role that literary history played in the structural formation of the *Catalogue*, see Scott Fitzgerald Johnson, "The Fictionality of Literary History in Syriac: Thomas of Marga and Abdisho Bar Brikha," in J. van Pelt and K. De Temmerman (eds.), *Narrative, Imagination and Concepts of Fiction in Late Antique Hagiography* (Mnemosyne Supplements 478; Leiden: Brill, 2024), 69–93.

284 These writers are Ephrem the Syrian, Narsai, Abraham of Beth Rabban, John of Beth Rabban, Aba I, and Ḥenana of Adiabene, respectively.

285 For an overview of the East Syriac school tradition, see Seth M. Stadel, *The Heirs of Theodore: Aḥob of Qatar and the Development of the East Syriac Exegetical Tradition* (TSEC 28; Leiden / Boston: Brill, 2023), 9–13. For a list and discussion of the sixth- and seventh-century East Syriac exegetical works in the *Catalogue*, see idem, "Whispers from the Sources: Sixth- and Seventh-Century East Syriac Exegetical Works according to ʿAbdishoʿ bar Brikha's *Catalogue of Books*," *Aramaic Studies* 22:2 (2024): 200–242.

286 These writers are John the Stylite of Litarba, John bar Kamis, Elijah I of Ṭirhan, Elijah of Nisibis, Ishoʿyahb bar Malkon, and John bar Zoʿbi, respectively.

287 See Salvesen, "Yaʿqub of Edessa," 432–433. Jacob is included in the *Catalogue*, in § 168, though his grammar is not mentioned by ʿAbdishoʿ.

this way, irrespective of ʿAbdishoʿ's specific rational for the organization of the Third Part of the *Catalogue* and his selectivity of its contents, his arrangement of the entries presented in this Part reflects the actual waxing and waning of the production of various categories and genres of literature in the East Syriac tradition from late antiquity to the high medieval period.

Within the 152 entries that comprise the Third Part, ʿAbdishoʿ highlights 609 works,[288] which can be divided into fourteen broad categories or genres. If these categories or genres are listed in descending order of influence within the *Catalogue*, along with examples of each, they appear as follows:[289]

3.3.1 Generalized Works

Entry number	Writer(s)	Work(s)	Assemani	Habbi
§ 65	Paul of Nisibis	letters of various kinds	65	74, *544*
§ 144	Abū Nūḥ	other useful works	141	111, *944*

3.3.2 Exegetical Works

Entry number	Writer	Work	Assemani	Habbi
§ 53	Narsai	commentary on Genesis	53	64, *434*
§ 181	Ḥenanishoʿ bar Seroshway	questions on the text (of Scripture)	178	122, *1056*

288 Other works are also mentioned in passing. These include Ḥenana of Adiabene's (§ 59) "many (other) books" (ܣܓܝܐ ܟܬܒ̈ܐ), Babai the Great's (§ 66) "eighty-three volumes" (ܫܒܥܝܢ ܘܬܠܬ ܡܐܬ̈ܐ), Joseph Hazzaya's (§ 68) "one thousand nine hundred books" (ܐܠܦ ܘܬܫܥ ܡܐܐ ܟܬܒ̈ܐ), ʿAbdishoʿ's summarizing of the works of Anush of Pirozshabor (§ 153), which are not listed in the *Catalogue*, as "etc." (ܘܟܕ̈ܘܬ), the "multitude of books" (ܣܓܝܐ ܟܬܒ̈ܐ) that functioned as the source material for the compilation of Bar Bahlul's (§ 179) *Lexicon*, and, among the Anonymous writings (§ 195), the "histories, which are more than two hundred" (ܡܕܝܪ ܡܢ ܬܪܬܝܢ ܡܐܐ ܣܒ̈ܪܬܐ).

289 Two different sets of brackets will be used in the following tables: ( ) = word(s) added to the English translation but not found in the *Catalogue*, and [ ] = word(s) implied in the *Catalogue* but not found in the English translation. For details of the works referenced here, see the main translation.

3.3.3 Liturgical Works

Entry number	Writer	Work(s)	Assemani	Habbi
§ 105	ʿAbdishoʿ bar Bahrīz	commentary on the offices	104	96, *776*
§ 191	Gabriel of Shabokost	homilies	188	126, *1098*

3.3.4 Polemical Works

Entry number	Writer	Work	Assemani	Habbi
§ 65	Paul of Nisibis	disputation against Caesar	65	74, *543*
§ 156	Abraham bar Qardaḥe	letter against Shisban	153	115, *984*

3.3.5 Ascetic and Mystical Works

Entry number	Writer	Work(s)	Assemani	Habbi
§ 69	John of Dalyatha	mournful letters on the monastic life	69	79, *595–596*
§ 115	Simeon of Taibutheh	explanation of the mysteries of the cell	114	101, *832*

3.3.6 Theological Works

Entry number	Writer	Work	Assemani	Habbi
§ 66	Babai the Great	*Book of the Union*	66	75, *548*
§ 136	Theodore bar Koni	*Scholion*	133	108, *914*

3.3.7 Historiographical Works

Entry number	Writer	Work	Assemani	Habbi
§ 82	Ḥenanishoʿ I	history of Sergius Dwada	82	86, *674*
§ 140	John Garmqaya	short chronicle	137	110, *928*

3.3.8 Juridical Works

Entry number	Writer	Work(s)	Assemani	Habbi
§ 72	Ishoʿyahb I of Arzun	synodical canons	72	81, *612*
§ 175	John bar Abgare	laws for the division of inheritances	172	120, *1040*

3.3.9 Etiological Works

Entry number	Writer	Work	Assemani	Habbi
§ 59	Ḥenana of Adiabene	cause of the Feast of Hosannas	59	71, *511*
§ 91	Elishaʿ bar Quzbaye	cause of the foundations	90	91, *717*

3.3.10 Philosophical Works

Entry number	Writer	Work(s)	Assemani	Habbi
§ 64	Sergius of Reshʿayna	commentaries on logic	64	74, *540*
§ 82	Ḥenanishoʿ I	commentary on the Analytics	82	86, *676*

3.3.11 Scientific Works

Entry number	Writer	Work(s)	Assemani	Habbi
§ 115	Simeon of Taibutheh	(book) on medicine	114	101, *831*
§ 176	David of Beth Rabban	*mēmrē* on the dimensions of climes	173	121, *1042–1043*

3.3.12 Grammatical Works

Entry number	Writer	Work(s)	Assemani	Habbi
§ 177	John the Stylite of Litarba	grammar	174	121, *1046*
§ 184	Elijah I of Ṭirhan	grammatical *mēmrē*	181	123, *1072*

3.3.13 Translated Works

Entry number	Writer	Work	Assemani	Habbi
§ 57	Marutha of Maypherqaṭ	[translation of] the canons of the 318	57	69, *481–482*
§ 92	Simeon Garmqaya	[translation of] the chronicle of Eusebius	91	91, *719–720*

3.3.14 Lexical Works

Entry number	Writer	Work	Assemani	Habbi
§ 89	Ḥunayn ibn Isḥāq	compendious lexicon	88	90, *704*
§ 181	Ḥenanishoʿ bar Seroshway	phrases, together with interpretations	178	122, *1057*

There are also 2 entries that are either entirely or primarily listings of synods which, with one exception, do not list any specific writers or works produced. Examples from these entries include:

Entry number	Synod	Assemani	Habbi
§ 192	[Synod of] Ephesus, which (was) unjust	189	126, *1102*
§ 193	[Synod of] Joseph	191	127, *1110*

Additionally, ʿAbdishoʿ states the specific name of 23 Syriac works, 12 of which are no longer extant. Examples include:

Entry number	Writer	Work	Assemani	Habbi
§ 104	Barṣawma of Karka	*Liver*	103	96, *770*
§ 161	Yazidad	*Gleanings*	158	116, *998*

Of the fourteen broad categories or genres used in the Third Part, the most used category of works is generalized. Similar to the discussion of these types of works in the Second Part above, this category encompasses works which are vaguely described and either cannot be shown to belong to any one genre in particular (due to the fact that they are no longer extant) or, if they are still extant, they contain numerous distinct genres. Abdishoʿ lists 123 works, pro-

duced by 71 writers,[290] which could be classified as generalized works and, somewhat strangely, the writer with the most works presented in a generalized manner is ʿAbdishoʿ himself (§ 200), who lists 7 of his own works in this way. Perhaps not surprisingly, the second and third most influential genres of works in the *Catalogue* are exegetical and liturgical, respectively. There are 109 exegetical works produced by 38 writers,[291] the most pronounced writers being Ephrem (§ 52) and Narsai (§ 53): Ephrem is presented as the author of 13 exegetical works, while Narsai is credited with 12 exegetical works. Concerning liturgical works (which includes homiletical works), there are up to 91 works produced by 51 writers,[292] with Narsai (§ 53) being the most productive in this genre; he produced 6 liturgical works. ʿAbdishoʿ also cites polemical works, ascetic and mystical works, and theological works. In order of their frequency used, these include as many as 58 works (produced by 33 writers),[293] up to 56 works (produced by up to 27 writers),[294] and up to 46 works (produced by up to 35 writers),[295] respectively, with the latter including Christological and apologetic works. There are up to 35 historiographical works (which includes hagiographical works), produced by up to 28 writers.[296] Concerning juridical works, there are 26 works produced by 21 writers,[297] including a veiled reference to the *Syro-Roman Lawbook* (§ 192). Etiological works are cited 24 times in connection with 16 writers;[298] each of these works is an example of cause literature.[299]

290 See § 49, 50, 52, 53, 54, 56, 58, 60, 61, 62, 65, 67, 71, 74, 77, 79, 80, 82, 84, 85, 86, 90, 91, 93, 96, 97, 100, 101, 104, 106, 107, 109, 110, 112, 114, 116, 117, 118, 120, 124, 127, 128, 129, 131, 136, 140, 144, 153, 156, 158, 159, 160, 162, 163, 164, 165, 166, 174, 180, 182, 183, 186, 188, 189, 190, 191, 196, 197, 198, 199, and 200.

291 See § 52, 53, 55, 56, 58, 59, 61, 62, 65, 66, 68, 71, 75, 76, 77, 78, 79, 81, 90, 91, 94, 95, 98, 99, 103, 106, 108, 109, 121, 143, 147, 148, 157, 158, 181, 183, 190, and 200.

292 See § 52, 53, 54, 56, 57, 58, 59, 61, 63, 66, 72, 73, 74, 78, 79, 80, 82, 84, 85, 90, 96, 100, 101, 104, 105, 106, 110, 112, 113, 114, 116, 120, 122, 127, 131, 132, 134, 137, 138, 148, 156, 160, 166, 175, 180, 183, 186, 191, 196, 199, and 200.

293 See § 52, 56, 61, 63, 65, 72, 74, 78, 86, 93, 94, 97, 99, 101, 124, 128, 129, 133, 138, 141, 144, 145, 151, 154, 155, 156, 157, 166, 167, 170, 171, 191, and 200.

294 See § 66, 67, 68, 69, 70, 74, 88, 101, 106, 113, 114, 115, 120, 123, 124, 125, 126, 129, 135, 140, 142, 151, 152, 161, 180, 185, and 187.

295 See § 51, 52, 53, 59, 66, 68, 72, 73, 77, 87, 89, 90, 94, 97, 102, 103, 104, 106, 107, 109, 111, 113, 116, 119, 124, 130, 136, 146, 148, 154, 180, 184, 195, 199, and 200.

296 See § 56, 57, 66, 68, 71, 77, 79, 82, 85, 86, 94, 95, 99, 103, 124, 131, 136, 140, 142, 149, 150, 166, 167, 168, 169, 172, 185, and 186.

297 See § 54, 58, 72, 80, 86, 90, 105 (194), 109, 110, 112, 130 (194), 139 (194), 175, 184 (194), 186 (194), 192 (3×), 194 (2×), and 200. The names of the writers in § 192 and 194 are given within the entry, rather than in their respective headings.

298 See § 55, 59, 63, 66, 68, 79, 82, 91, 94, 95, 96, 100, 110, 137, 148, and 166.

299 Cause literature originated among East Syriac writers associated with the school tradition

The final five categories or genres represented in this Part are philosophical works, scientific works (including at least one physiological work), grammatical works, translated works, and lexical works. In this order, they encompass up to 16 works (produced by up to 9 writers),[300] up to 9 works (produced by up to 8 writers),[301] 7 works (produced by 7 writers),[302] 6 works (produced by 5 writers),[303] and 3 works (produced by 3 writers).[304] Somewhat comparable to § 192 and 193 (mentioned above), § 195 does not present the works of a specific writer but rather lists several anonymous works that ʿAbdishoʿ either had immediate access to or was knowledgeable of through one or more intermediary sources. ʿAbdishoʿ likely included this entry of anonymized works in hopes of presenting a more comprehensive overview of the works produced by Syriac writers up to his time. The 23 named works, produced by 19 writers,[305] cover a number of genres, such as theological, liturgical, and polemical topics; ʿAbdishoʿ presents the name of 4 of his own works (§ 200).[306] In short, for the Third Part, ʿAbdishoʿ is most interested in presenting works in a generalized manner and least interested in listing lexical works, and, similar to the Second Part, it remains unclear why he is selective of the works that he lists for some of the more well-known Syriac writers, such as Sergius of Reshʿayna (§ 64) and ʿEnanishoʿ (§ 75).

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in the 6th century. These works primarily discuss the origins and specifics of the East Syriac liturgy and festivals (with works on the schools being a subgroup of the latter), and they also extend to such works as polemical treatises and introductions to commentaries on biblical books. For a further discussion, see Sebastian Brock, "The Theological Schools of Antioch, Edessa and Nisibis," in Habib Badr et al. (eds.), *Christianity: A History in the Middle East* (Beirut: Middle East Council of Churches, 2005), 156; Adam H. Becker, *Fear of God and the Beginning of Wisdom: The School of Nisibis and the Development of Scholastic Culture in Late Antique Mesopotamia* (Divinations: Rereading Late Ancient Religion; Philadelphia: University of Pennsylvania Press, 2006), 91, 101–106; Gerrit J. Reinink, "The Cause of the Commemoration of Mary: Author, Date, and Christology," in George A. Kiraz (ed.), *Malphono w-Rabo d-Malphone: Studies in Honor of Sebastian P. Brock* (Gorgias Eastern Christian Studies 3; Piscataway, NJ: Gorgias Press, 2008), 517–520; Adam H. Becker, "Mār Addai Scher and the Recovery of East Syrian Scholastic Culture," in Matthias Perkams and Alexander M. Schilling (eds.), *Griechische Philosophie und Wissenschaft bei den Ostsyrern: Zum Gedenken an Mār Addai Scher (1867–1915)* (Transmissions 3; Berlin: Walter de Gruyter, 2020), 20–25.

300 See § 64, 82, 83, 109, 128, 131, 154, 166, and 200.

301 See § 86, 115, 128, 130, 168, 173, 176, and 199.

302 See § 89, 177, 178, 184, 186, 197, and 198.

303 See § 57, 58, 61, 92, and 154.

304 See § 89, 179, and 181.

305 See § 55, 59, 66, 82, 90, 94, 104, 106, 122, 123, 130, 131, 136, 140, 154, 161, 170, 199, and 200.

306 There may be other named works as well that are listed in the *Catalogue*, such as several of the cause-related works. However, since these works do not survive, their titles cannot be compared with those presented by ʿAbdishoʿ.

4 The Limits of This Volume

The annotated translation in this volume has been limited in the following ways: 1) With a few exceptions, only the Syriac text of a given work, whether translated into or originally written in Syriac, will be discussed. Thus, the Greek, Persian, Arabic, etc. original and/or translation of a given work in the *Catalogue* will only be noted or explored if the Syriac text of that work is no longer extant. For Greek works, *CPG* references will also be given. 2) With a few exceptions, if a given work, whether translated into or originally written in Syriac, is preserved, in whole or in part (whether edited or not), loose citations of, allusions to, and/or reworked fragments of this same work (particularly those preserved by later Syriac and/or Arabic writers) will not be discussed. 3) While select sources used by ʿAbdishoʿ for the construction of the *Catalogue* are noted, a thorough examination of these sources will not be presented, due to the fact that such a discussion falls outside the scope of this volume. 4) A detailed list of the Syriac writings, whether translated into or originally written in Syriac, known to modern scholarship but not selected by or unknown to ʿAbdishoʿ and/or his sources will not be presented, due to the fact that this—similar to 3) above—falls outside the scope of this volume. 5) Since some unpublished works, such as the *Anonymous Commentary* (10th century),[307] are preserved in multiple manuscripts, only the oldest (accessible) manuscript for such works will be used. 6) With a few exceptions, Isaac Shbadnaya's (fl. 1439/1440) prose commentary on his *Poem on God's Governance from 'In the Beginning' until Eternity*[308] will not be utilized, due to the fact that it is nearly always impossible to know which specific Greek or Syriac works are being referenced.

5 A Glossary of Syriac Technical Terms in This Volume

There are ten Syriac technical terms that are used in this volume, the majority of which are primarily presented in the plural form. Along with their usual meanings, these include:

307 Lucas Van Rompay is currently producing an annotated edition and French translation of the Pentateuch in this work.

308 Thomas A. Carlson is currently producing an annotated edition and English translation of this work.

→ *Beth Māwthbē*	"The Book of Sessions." It refers to the books of Job, Joshua, Judges, 1–2 Samuel, 1–2 Kings, Proverbs, Ecclesiastes, Ruth, Song of Songs, and Bar Sira. The origin of the name is uncertain.
→ David	Psalms
→ the Twelve	It refers to the books of Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, and Malachi
→ three Letters following	It likely refers to the books of Galatians, Ephesians, and Philippians
→ *Mēmrē*	narrative homilies
→ *Madrāshē*	teaching hymns
→ *Teshbḥātā*	short hymns
→ *Qālē*	short hymns
→ *ʿOnyātā*	psalm-versicles and metrical responses
→ *Soghyātā*	canticles

Three of these terms—namely, *mēmrē*, *madrāshē*, and *qālē*—also have singular forms that are used: *mēmrā*, *madrāshā*, and *qālā*, respectively. The meaning of one of these Syriac technical terms will only be noted if it differs from its more usual meaning, as presented above.

Translation and Notes

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TRANSLATION AND NOTES 1

THE FIRST PART

Holy Scripture

Title

By your strength O Strengthener of all
and trusting in you O Helper of all,
I write
a *mēmrā*,
which contains
an enumeration of all
the ecclesiastical books,
which is produced by Mar ʿAbdishoʿ, metropolitan
of Soba[1] and of Armenia.

Preface—Habbi, 24, *1-12*

By the strength of your help, O God,
and by the prayer of every illustrious upright (person)
and of the Mother of high fame,[2]
I write an admirable *mēmrā*
in which I set forth before readers
the Divine Scriptures
and all the ecclesiastical writings
of all former and latter (writers).
I commemorate the name of the authors
and what they wrote and of what[3] kind
and, trusting in God,
Behold! I begin with Moses:

1 Namely, Nisibis.

2 Namely, Mary, the mother of Jesus.

3 Habbi incorrectly presents "and what" (ܘܡܢ ܕ). Assemani is followed here.

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The First Part: Holy Scripture

§1 The Old (Testament)[4] (finalized after 6th century BC)—Assemani, ch. 1; Habbi, 25, *13*–28, *44*

The Torah in five books:
Genesis, the book of Exodus,[5]
the book(s) of Leviticus and Numbers,
and the book of Deuteronomy.
Then the book of Joshua bar Nun,[6]
after this, also, (the book) of Judges,
Samuel,[7] the book of Kings,[8]

4 The editions presented in this section of the First Part are the standard editions for each Peshitta Old Testament book. For a bibliography of editions produced for the entire Peshitta Bible, the Peshitta version (older), the Philoxenian version, the Syro-hexapla, and the revision by Jacob of Edessa, see Brock, *The Bible in the Syriac Tradition*, 3rd ed., 163–165. Two sets of English translations of the Peshitta Old Testament are currently being produced: 1) George A. Kiraz and Andreas Juckel (eds.), *The Syriac Peshiṭta Bible with English Translation*, 34 vols. (Ṣurath Kthobh; Piscataway, NJ: Gorgias Press, 2012–), i.e. The Antioch Bible. 25 of these volumes are Old Testament books, and their translation is based on C.J. David and G.E. Khayyath (eds.), *Biblia Sacra juxta versionem simplicem, quæ dicitur Pschitta* (Mosul: Typis Fratrum Praedicatorum, 1887–1891). 2) Bas ter Haar Romeny et al. (eds.), *The Bible of Edessa: An Annotated Translation of the Syriac Peshitta* (Leiden: Brill, 2023–). These translations are based on The Peshiṭta Institute (ed.), *The Old Testament in Syriac according to the Peshiṭta Version* (Leiden: Brill, 1966–).

5 The Peshitta version of Genesis and Exodus has been edited. See Taeke Jansma and Marinus D. Koester (eds.), *The Old Testament in Syriac according to the Peshitta Version. Part I, fasc. 1: Preface; Genesis—Exodus* (Leiden: E.J. Brill, 1977).

6 The Peshitta version of Leviticus, Numbers, Deuteronomy, and Joshua has been edited. See D.J. Lane (ed.), *The Old Testament in Syriac according to the Peshitta Version. Part I, fasc. 2: Leviticus—Numbers—Deuteronomy* (Leiden: E.J. Brill, 1991) and idem (ed.), *The Old Testament in Syriac according to the Peshitta Version. Part II, fasc. 1b: Joshua* (Leiden: E.J. Brill, 1991).

7 The Peshitta version of Judges and 1–2 Samuel has been edited. See P.B. Dirksen and P.A.H. de Boer (eds.), *The Old Testament in Syriac according to the Peshitta Version. Part II, fasc. 2: Judges—Samuel* (Leiden: E.J. Brill, 1978).

8 The Peshitta version of Kings has been edited. See Hans Gottlieb and Erling Hammershaimb (eds.), *The Old Testament in Syriac according to the Peshitta Version. Part II, fasc. 4: Kings* (Leiden: E.J. Brill, 1976).

the book of Chronicles,[9] Ruth,[10]
the Psalms of king David,[11]
the Proverbs of Solomon, Ecclesiastes,
the Song of Songs,[12] Bar Sira,[13]
the Great Wisdom,[14] Job,[15]
Isaiah,[16] Hosea, Joel,
Amos, Obadiah, Jonah,
Micah, Nahum, Habakkuk,
Zephaniah, Haggai, Zechariah,
Malachi,[17] together with Jeremiah,[18]
Ezekiel,[19] also Daniel,[20]

9 Habbi incorrectly presents ܕܚܘܫܟ. Assemani is followed here. For an edition of the Peshitta version of Chronicles, see Robert P. Gordon and Piet B. Dirksen (eds.), *The Old Testament in Syriac according to the Peshitta Version. Part IV, fasc. 2: Chronicles* (Leiden / New York / Köln: Brill, 1998).

10 A facsimile edition of the Peshitta version of Ruth has been published. See Antonio M. Ceriani, *Translatio Syra Pescitto Veteris Testamenti ex codice Ambrosiano sec. fere VI photolithographice edita* (Mediolani: J.B. Pogliani, 1876–1883), 437–439.

11 The Peshitta version of Psalms has been edited. See Donald M. Walter, Adalbert Vogel, and Rifaat Y. Ebied (eds.), *The Old Testament in Syriac according to the Peshitta Version. Part II, fasc. 3: The Book of Psalms* (Leiden: E.J. Brill, 1980).

12 For the standard edition of these three Peshitta books, see the Great Wisdom below.

13 A facsimile edition of the Peshitta version of Bar Sira has been published. See Ceriani, *Translatio Syra Pescitto Veteris Testamenti*, 458–486.

14 This work is better known as the Wisdom of Solomon. The Peshitta version of Proverbs, Ecclesiastes, Song of Songs (each mentioned above), and the Wisdom of Solomon has been edited. See Alexander A. Di Lella, J.A. Emerton, and D.J. Lane (eds.), *The Old Testament in Syriac according to the Peshitta Version. Part II, fasc. 5: Proverbs—Wisdom of Solomon—Ecclesiastes—Song of Songs* (Leiden: E.J. Brill, 1979).

15 The Peshitta version of Job has been edited. See Lars G. Rignell (ed.), *The Old Testament in Syriac according to the Peshitta Version. Part II, fasc. 1a: Job* (Leiden: E.J. Brill, 1982).

16 The Peshitta version of Isaiah has been edited. See Sebastian P. Brock (ed.), *The Old Testament in Syriac according to the Peshitta Version. Part III, fasc. 1: Isaiah* (Leiden: E.J. Brill, 1987).

17 For the standard edition of these twelve Peshitta books, see Daniel below.

18 For the standard edition of this Peshitta book, see the Letter of Baruch below.

19 The Peshitta version of Ezekiel has been edited. See Martin J. Mulder (ed.), *The Old Testament in Syriac according to the Peshitta Version. Part III, fasc. 3: Ezekiel* (Leiden: E.J. Brill, 1985).

20 The Peshitta version of the twelve Minor Prophets (i.e. Hosea-Malachi; each mentioned above) and Daniel has been edited. See Anthony Gelston (ed.), *The Old Testament in Syriac according to the Peshitta Version. Part III, fasc. 4: Dodekapropheton—Daniel–Bel–Draco* (Leiden: E.J. Brill, 1980), 1–16 (Hosea), 17–23 (Joel), 24–36 (Amos), 37–39 (Obadiah),

Judith, Esther, Susanna,[21]
Ezra,[22] the Small Daniel,[23]
the Letter of Baruch,[24] and the book
of the Tradition of the Elders,[25]

40–44 (Jonah), 45–54 (Micah), 55–58 (Nahum), 59–63 (Habakkuk), 64–69 (Zephaniah), 70–73 (Haggai), 74–93 (Zechariah), 94–100 (Malachi), 1–43 (Daniel).

21 A facsimile edition of the Peshitta version of Judith, Esther, and Susanna has been published. See Ceriani, *Translatio Syra Pescitto Veteris Testamenti*, 447–458 (Judith), 442–447 (Esther), 439–441 (Susanna). A Leiden Peshitta edition of Ruth, Sirach (i.e. Bar Sira), Judith, Esther, and Susanna is currently being prepared.

22 For the standard edition of this Peshitta book, see the book of Maccabees below.

23 This work is also known as the Young Daniel (CAVT 260). For an edition and English translation of this text (including a brief introduction and references to earlier editions), see Sebastian P. Brock, "*The Small/Young Daniel* Re-Edited," in Lorenzo DiTommaso, Matthias Henze, and William Adler (eds.), *The Embroidered Bible: Studies in Biblical Apocrypha and Pseudepigrapha in Honour of Michael E. Stone* (Studia in Veteris Testamenti Pseudepigrapha 26; Leiden / Boston: Brill, 2018), 250–284.

24 The Peshitta version of Jeremiah (mentioned above) and the Letter of Baruch has been edited. See Donald M. Walter, B. Albrektson, and S. Dedering (eds.), *The Old Testament in Syriac according to the Peshiṭta Version. Part III, fasc. 2: Jeremiah—Lamentations—Epistle of Jeremiah—Epistle of Baruch—Baruch* (Leiden: Brill, 2019), 63–179 (Jeremiah), 302–317 (Letter of Baruch).

25 Assemani suggests this is a reference to a Syriac translation of the *Mishnah*. See Assemani, *BibOr* 3.1, 6–7, n. 4. Sergey Minov draws attention to a Christian Arabic catena on the Pentateuch, which heavily relies on and quotes from a medieval rabbinic work similar to *Mishnah Avot* ("the Sayings of the Fathers"; ca. 200) and *Seder Tannaim ve-Amoraim* ("the Order of the Tannaim and Amoraim"; 9th century) and proposes that, since the evidence suggests this catena was originally produced in the Syriac milieu (which Marcel J.H.M. Poorthuis has previously shown), ʿAbdishoʿ may be referring to "a Syriac translation of this Jewish work, known to him and used by the author of the catena." See Sergey Minov, "Syriac," in Alexander Kulik et al. (eds.), *A Guide to Early Jewish Texts and Traditions in Christian Transmission* (New York: Oxford University Press, 2019), 135 and n. 216 and Marcel J.H.M. Poorthuis, "Tradition and Religious Authority: On a Neglected Christian Parallel to *Mishna Abot* 1,1–10," *Hebrew Union College Annual* 66 (1995): 169–201. Whether or not one accepts Minov's proposal, Assemani's suggestion that ʿAbdishoʿ is referencing a Syriac translation of the *Mishnah* at this point can no longer be sustained, because there is no evidence that this rabbinic work was ever translated into Syriac. David G.K. Taylor suggests another possibility: In ʿAbdishoʿs *Catalogue*, *mashelmanuta* normally means "interpretation" or "commentary," rather than "tradition," and it can also mean "version." The Septuagint is often called the *mashelmanuta d-yawnaye* or *d-shabʿin* [see Robert Payne Smith, *Thesaurus Syriacus*, vol. 2 (Oxford: Clarendon Press, 1901), col. 4193] and the 70 or 72 are often described as elders [see Jacques Marie Vosté and Ceslas van den Eynde (eds.), *Commentaire d'Išoʿdad de Merv sur l'Ancien Testament, 1: Genèse* (CSCO 126, Syr. 67; Louvain: L. Durbecq, 1950), 1 and Ceslas van den Eynde (transl.), *Commentaire d'Išoʿdad de Merv sur l'Ancien Testament, 1: Genèse* (CSCO 156, Syr. 75; Louvain: L. Durbecq, 1955), 1, where Ishoʿdad of Merv (fl. ca. 850; §143) calls them *sabe* rather than *qashishe*]. So,

and of Josephus the historian,[26]
the Fables (of Aesop), the history of the sons of Shmuni,[27]
also the book of Maccabees,[28]
the history of king Herod,[29]
and the book of the Last Destruction
of Jerusalem by the hands of[30] Titus,[31]

'Abdisho' may be referring to the Syrohexaplaric text, or Syriac version of the Septuagint, which was acquired for the Church of the East by Timothy I (727 / 728–823; § 86) and was used by Isho'dad and many others. This would explain the placement of this work between books accepted in Church of the East Bibles and pseudepigrapha of various kinds which were not in their Bibles. (Taylor made this suggestion to the author of this translation in a private correspondence.)

26 Namely, Flavius Josephus (ca. 37–ca. 100).

27 For editions of these two works, see the book of the Last Destruction of Jerusalem by the hands of Titus below.

28 The Peshitta version of Ezra (mentioned above) and 1–2 Maccabees has been edited, and a facsimile edition of the Peshitta version of 3–4 Maccabees has been published. See Micheline Albert, Angelo Penna, Konrad D. Jenner, Dirk Bakker, and Chiemi Nakano (eds.), *The Old Testament in Syriac according to the Peshiṭta Version. Part IV, fasc. 4: Ezra and Nehemiah—1–2 Maccabees* (Leiden / Boston: Brill, 2013), 1–24 (Ezra), 2–203 (1–2 Maccabees) and Ceriani, *Translatio Syra Pescitto Veteris Testamenti*, 636–646 (3 Maccabees), 646–659 (4 Maccabees).

29 Namely, Herod the Great (ca. 72–4 BC). Habbi incorrectly presents the plural form of this name. Assemani is followed here.

30 Habbi incorrectly presents "of the hands" (ܐܝܕ̈ܝ). Assemani is followed here.

31 While it is less clear in Habbi's edition, Assemani presents Josephus as the author of five works: the Fables (of Aesop), the history of the sons of Shmuni, the book of Maccabees, the history of king Herod, and the book of the Last Destruction of Jerusalem. According to Brock, "'Let us now praise famous men'," 22: "The first of these works in fact refers to Aesop's Fables (several manuscripts of which contain a Syriac version), where the name ܐܣܦܣ [Aesop] has been misread as ܝܣܦܣ [Josephus]. In the case of the second [and third] item[s], the attribution to Josephus indicates that IV Maccabees, rather than II Maccabees, is intended, since IV Maccabees is attributed to Josephus in late East Syriac manuscripts. The next two works will probably refer to Josephus' Jewish War, of which Book 6 and excerpts of Books 3 and 7 survive in Syriac translation (all the extant witnesses happen to be Syrian Orthodox)." For editions of the Syriac version of Aesop's Fables, see Julius Landsberger (ed.), *Die Fabeln des Sophos: Syrisches Original der griechischen Fabeln des Syntipas* (Posen: L. Merzbach, 1859); Benjamin Falk Salomon, "Beiträge zur Fabelliteratur nach zwei Karschuni-Handschriften," *Zeitschrift für Assyriologie* 22:2 (1909): 237–283; 23:4; (1909): 328–362; 27:4; (1912): 324–357; Bruno Lefèvre (ed. and transl.), *Une version syriaque des fables d'Ésope conservée dans huit manuscrits: texte syriaque* (Paris: Firmin-Didot, 1941). For a facsimile edition of the Syriac version of 4 Maccabees, see the book of Maccabees above. The references to the history of king Herod and the book of the Last Destruction of Jerusalem refer to Book 1 and Book 6 (respectively) of Josephus' *Jewish War*. While the Syriac translation of Book 1 is no longer extant, the Syriac version of Book 6

the book of Aseneth, the wife of upright
Joseph, the son of Jacob,[32]
and the book of Tobias and Tobit,
the righteous Israelites.[33]

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§ 2 The New (Testament)[34] (1st–2nd century AD)—Assemani, ch. 2; Habbi, 29, *45*–30, *60*

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45 Now that the Old (Testament) has concluded,
from here let us begin with the New (Testament),

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has been published in the form of a facsimile, edition, and German translation. See Ceriani, *Translatio Syra Pescitto Veteris Testamenti*, 660–679; Heimann Kottek (ed. and transl.), *Das sechste Buch des Bellum Judaicum nach der von Ceriani photolithographisch edirten Peschitta-Handschrift übersetzt und kritisch bearbeitet* (Inaugural-Dissertation zur Erlangung der Doctorwürde in der philosophischen Fakultät der Universität Leipzig; Berlin: H. Itzkowski, 1886); Paulus Bedjan (ed.), *Homiliae selectae Mar-Jacobi Sarugensis*, vol. 1 (Paris / Leipzig: Otto Harrassowitz, 1905), 770–837. David G.K. Taylor is currently preparing a critical edition and English translation of *Jewish War*, Book 6.

32 This work is better known as the apocryphal *Joseph and Aseneth* (CAVT 105). The Syriac translation of this book is only known in two other sources outside the *Catalogue*: ms. British Library, Add. 17,202 (late 6th / early 7th century; specifically Ps-Zacharias' *Ecclesiastical History*) and a 12th or 13th-century West Syriac apograph. See Brock, "'Let us now praise famous men'," 22. The Syriac version of *Joseph and Aseneth* (as preserved in Ps-Zacharias' *Ecclesiastical History*) has been edited twice and translated into Latin. See J.P.N. Land (ed.), *Anecdota Syriaca III: Zachariae episcopi Mitylenes aliorumque scripta historica graece plerumque deperdita* (Leiden: E.J. Brill, 1870), 18–46; Ernest W. Brooks (ed.), *Historia ecclesiastica Zachariae Rhetori vulgo adscripta*, I (CSCO 83, Syr. 38; Paris, 1919), 21–55; idem (transl.), *Historia ecclesiastica Zachariae Rhetori vulgo adscripta*, I (CSCO 87, Syr. 41; Paris, 1924), 15–39. An English translation by Tony Burke was included in Simcha Jacobovici and Barrie Wilson, *The Lost Gospel: Decoding the Ancient Text that Reveals Jesus' Marriage to Mary the Magdalene* (New York: Pegasus Books, 2014), 309–376. For a further discussion of *Joseph and Aseneth* in the Syriac tradition, see Jonathon Stuart Wright, *Joseph and Aseneth After Antiquity: A Study in Manuscript Transmission* (Ekstasis: Religious Experience from Antiquity to the Middle Ages 12; Berlin: Walter de Gruyter, 2024).

33 The Peshitta version of Tobit has been edited. See Heinrich Schneider, Willem Baars, and Jürgen C.H. Lebram (eds.), *The Old Testament in Syriac according to the Peshitta Version. Part IV, fasc. 6: Canticles or Odes; Prayer of Manasseh; Apocryphal Psalms; Psalms of Solomon; Tobit; 1 (3) Esdras. General Preface* (Leiden: E.J. Brill, 1972), 1–46 (Tobit). For a discussion of the different versions of Tobit, see Stuart Weeks, Simon Gathercole, and Loren Stuckenbruck (eds.), *The Book of Tobit: Texts from the Principal Ancient and Medieval Traditions, with Synopsis, Concordances, and Annotated Texts in Aramaic, Hebrew, Greek, Latin, and Syriac* (Fontes et subsidia ad Bibliam pertinentes 3; Berlin: Walter de Gruyter, 2004).

34 The details ʿAbdishoʿ provides concerning each New Testament book—i.e. its author, original language of composition, and/or place of origin—are preserved in a number of

the first of which is Matthew, who wrote in Hebrew
in Palestine.
After him is Mark, who spoke in Latin
in illustrious Rome.[35]
Luke spoke and wrote
in Greek in Alexandria.
John wrote the Gospel
in Greek in Ephesus;[36]
also, the Acts of the Apostles,
which Luke wrote for Theophilus.[37]

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biblical manuscripts. See Brock, "'Let us now praise famous men'," 23. The editions presented in this section and the following section (i.e. The Letters of Paul) of the First Part are the standard editions for sections of the Peshitta New Testament. For a bibliography of editions produced for the entire Peshitta Bible, the Diatessaron, the Old Syriac Gospels, the Peshitta version (older), the Philoxenian version, and the Harklean version, see Brock, *The Bible in the Syriac Tradition*, 3rd ed., 163, 165–167. An English translation of the Peshitta New Testament—based on George H. Gwilliam and J. Pinkerton (eds.), *The New Testament in Syriac* (London: British and Foreign Bible Society, 1905–1920)—has recently been produced. See Kiraz and Juckel, *The Syriac Peshiṭta Bible with English Translation*, 34 vols. (i.e. The Antioch Bible). The 9 New Testament volumes in this series have been published. These volumes have also been published in two related one-volume editions: George A. Kiraz (ed.), *Peshitta English New Testament: The Antioch Bible English Translation* (Piscataway, NJ: Gorgias Press, 2020) and idem (ed.), *Syriac-English New Testament: The Traditional Syriac Peshitta Text and the Antioch Bible English Translation* (Piscataway, NJ: Gorgias Press, 2020).

35 Cf. Isho'dad of Merv's *Commentary on Matthew* (on Matt 24:42 vs. Mark 13:32): "And we must know that Mark alone said, *nor the Son knoweth*, while Matthew does not say it; for because Matthew on the one hand preached his Gospel to the Hebrews, but Mark on the other hand to the Romans; the Hebrews on the one hand were doubting about the Divinity of our Lord, and the Romans on the other hand about His humanity …" See Margaret Dunlop Gibson (ed.), *The Commentaries of Isho'dad of Merv, Bishop of Hadatha* (*c. 850 A.D.*), *in Syriac and English, Vol. II: Matthew and Mark in Syriac* (Horae Semiticae 6; Cambridge: Cambridge University Press, 1911), 160 and idem (transl.), *The Commentaries of Isho'dad of Merv, Bishop of Hadatha* (*c. 850 A.D.*), *in Syriac and English, Vol. I: Translation* (Horae Semiticae 5; Cambridge: Cambridge University Press, 1911), 95.

36 Habbi incorrectly presents ܒܐܦܣܘܣ before "in Ephesus" (ܒܐܦܣܘܣ). Assemani is followed here. The Peshitta version of Matthew, Mark, Luke, and John has been edited and translated into Latin. See Philip Edward Pusey and George Henry Gwilliam (eds. and transls.), *Tetraeuangelium Sanctum juxta simplicem Syrorum versionem ad fidem codicum, massorae, editionum denuo recognitum* (Oxford: Clarendon Press, 1901), 23–606. Andreas Juckel is currently preparing a new critical edition of the Gospels.

37 Cf. Acts 1:1. The Peshitta version of Acts has been edited without a critical apparatus. See Gwilliam and Pinkerton, *The New Testament in Syriac*, 1–49. Andreas Juckel is currently preparing a critical edition of the Peshitta version of Acts.

The three Letters
of James, (First) Peter, and (First) John
were written down by the Apostles in every book and language
and are called Catholic.[38]

§ 3 The Letters of Paul[39] (mid-1st century)—Assemani, ch. 2; Habbi, 30, *61–34*, *116*

Fourteen Letters
(were produced) by the great Apostle Paul:
the Letter to the Romans,[40]
which was written from Corinth;
the first Letter to the Corinthians,
which was written from Ephesus,
(and) was also sent
by the hands of Timothy;[41]
the second (Letter) to the Corinthians,
which was written from Philippi
of great Macedonia,

38 The Peshitta version of James, 1 Peter, and 1 John has been edited. See Barbara Aland and Andreas Juckel (eds.), *Das Neue Testament in syrischer Überlieferung. Bd. I: Die grossen katholischen Briefe* (Arbeiten zur neutestamentlichen Textforschung 7; Berlin / New York: Walter de Gruyter, 1986), 141–174 (James), 175–217 (1 Peter), 218–256 (1 John).

39 Brock suggests that the Euthalian apparatus, which is preserved in a few manuscripts, such as ms. British Library, Add. 7157 (767 / 768), is the source of the supplemental information—i.e. the transmitter of each Letter to its intended recipients—that 'Abdisho' provides concerning the Letters of Paul. For a further discussion, as well as a table that compares the transmitters in the *Catalogue's* Letters of Paul with the comparable people in ms. British Library, Add. 7157, see Brock, "'Let us now praise famous men'," 23.

40 Habbi incorrectly presents ܡܢ before "to the Romans" (ܠܪܘܡܝܐ). Assemani is followed here.

41 Cf. 1 Cor 4:17; 16:10–11. The Peshitta version of Romans and 1 Corinthians has been edited. See Andreas Juckel and Inetje Parlevliet-Flesseman (eds.), *The New Testament in Syriac. Peshiṭta Version: Vol. III: The Pauline Epistles: Based on the Collations of John Pinkerton and on the B.F.B.S. Text with a Critical Apparatus and an Introduction to the History of the Text* (Piscataway, NJ: Gorgias Press, 2023), 1–59 (Romans), 61–119 (1 Corinthians) and Barbara Aland and Andreas Juckel (eds.), *Das Neue Testament in syrischer Überlieferung. Bd. II: Die Paulinischen Briefe, Tl. 1: Römer- und 1. Korintherbrief* (Arbeiten zur neutestamentlichen Textforschung 14; Berlin / New York: Walter de Gruyter, 1991), 85–227 (Romans), 279–499 (1 Corinthians).

and was sent by the hands of Titus;[42]
the Letter to the Galatians,
which Paul wrote from Rome,
and was sent by the hands of Titus,
a chosen and tested vessel;[43]
the Letter to the Ephesians,
which was written from Rome,
was sent from Paul
and by the hands[44] of Tychicus;[45]
(the Letter) to the Philippians,[46]
which was also written in Rome
and was sent by the hands of Epaphroditus,
the beloved brother;[47]
(the Letter) to the Colossians,
which was written within Rome
and was sent by the disciple of the truth,
Tychicus;[48]
the first (Letter) to the Thessalonians
was written from Athens
(and) was also sent
by the hands of Timothy;[49]
the second (Letter) to the Thessalonians
was written

42 Cf. 2 Cor 8:16–24.

43 Cf. Gal 2:1–3.

44 Habbi incorrectly presents the mp construct form "the hands of" (ܐܝܕܝ). Assemani is followed here.

45 Cf. Eph 6:21–22.

46 Habbi incorrectly spells this noun as ܦܝܠܝܦܣܝܐ. Assemani is followed here.

47 Cf. Phil 2:25–30.

48 Cf. Col 4:7–8. The Peshitta version of 2 Corinthians, Galatians, Ephesians, Philippians, and Colossians has been edited. See Juckel and Parlevliet-Flesseman, *The Pauline Epistles*, 121–163 (2 Corinthians), 165–183 (Galatians), 185–205 (Ephesians), 207–219 (Philippians), 221–234 (Colossians) and Barbara Aland and Andreas Juckel (eds.), *Das Neue Testament in syrischer Überlieferung. Bd. II: Die Paulinischen Briefe, Tl. 2: 2. Korintherbrief, Galaterbrief, Epheserbrief, Philipperbrief und Kolosserbrief* (Arbeiten zur neutestamentlichen Textforschung 23; Berlin / New York: Walter de Gruyter, 1995), 57–180 (2 Corinthians), 181–247 (Galatians), 249–334 (Ephesians), 335–393 (Philippians), 395–445 (Colossians).

49 Cf. 1 Thess 3:2, 6. Habbi incorrectly omits the ܨ in the spelling of this name. Beth Qelayta is followed here.

in Laodicea of Pisidia
and came with Timothy;[50]
the first Letter to Timothy[51]
was written from Laodicea
of Pisidia
and was sent by the hands of Luke;
the second (Letter) to Timothy,
which was also written from Rome,
was sent by the hands of Luke,
the physician and Evangelist;[52]
the Letter to Titus,
which was written in Nicopolis,[53]
was written and was also delivered
by the hands of Epaphroditus;
(the Letter to) Philemon, which was written
from Rome, was also sent
by the hands of Onesimus,[54]
Philemon's own slave;[55]
the Letter to the Hebrews,[56]
which was written in Italy,[57]
was sent by the hands of Timothy,[58]
the spiritual[59] son.[60]

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50 Cf. 2 Thess 1:1.

51 Habbi incorrectly omits the ܨ in the spelling of this name. Ms. Vatican, Syr. 176 is followed here.

52 Cf. 2 Tim 4:11.

53 Cf. Titus 3:12.

54 Cf. Phlm 1:12, 17.

55 Cf. Phlm 1:15–18.

56 Habbi incorrectly presents ܥܡ before "to the Hebrews" (ܠܥܒܪܝܐ). Assemani is followed here.

57 Cf. Heb 13:24.

58 Cf. Heb 13:23.

59 Habbi incorrectly presents "spirit" (ܪܘܚܢܝܐ). Assemani is followed here.

60 The Peshitta version of 1–2 Thessalonians, 1–2 Timothy, Titus, Philemon, and Hebrews has been edited. See Juckel and Parlevliet-Flesseman, *The Pauline Epistles*, 235–247 (1 Thessalonians), 249–256 (2 Thessalonians), 257–272 (1 Timothy), 273–284 (2 Timothy), 285–292 (Titus), 293–295 (Philemon), 297–349 (Hebrews) and Barbara Aland and Andreas Juckel (eds.), *Das Neue Testament in syrischer Überlieferung. Bd. 11: Die Paulinischen Briefe, Tl. 3: 1./2. Thessalonicherbrief, 1./2. Timotheusbrief, Titusbrief, Philemonbrief und Hebräerbrief* (Arbeiten zur neutestamentlichen Textforschung 32; Berlin / New York: Walter de Gruyter,

§ 4 The Diatessaron of Tatian[61] (2nd century)—Assemani, ch. 3; Habbi, 35, *117-120*

The Gospel, which
the Alexandrian man,
Ammonius, who is Tatian,[62] compiled,
and he called it the *Diatessaron*.[63]

2002), 67–100 (1 Thessalonians), 101–119 (2 Thessalonians), 121–178 (1 Timothy), 179–213 (2 Timothy), 215–236 (Titus), 237–243 (Philemon), 245–416 (Hebrews).

61 This entry was previously translated and analyzed in Brock, "'Let us now praise famous men'," 23–24. My analysis of this entry draws on Brock's work.

62 Brock, "'Let us now praise famous men'," 24 insists that 'Abdisho''s mentioning of both Ammonius and Tatian in this entry is "a fusion of two pieces of disparate information: 'Ammonius' derives from the Letter of Eusebius to Carpianus concerning the compilation of the canon tables, a work found at the beginning of a number of Gospel manuscripts, and references, found in various writers, to Tatian's lost harmony of the Gospels known as the Diatessaron."

63 The original (complete) form of the Syriac *Diatessaron* (CPG 1106, 2) has not been preserved. However, Theodor Zahn reconstructed it from a number of ancient sources, his primary source being the original Syriac text of Ephrem the Syrian's (d. 373; § 52) *Commentary on the Diatessaron*. See Theodor Zahn, *Tatian's Diatessaron* (Forschungen zur Geschichte des neutestamentlichen Kanons und der altkirchlichen Literatur 1; Erlangen: A. Deichert, 1881), 112–219. Other editions and translations of the Syriac *Diatessaron* have also been published. See Louis Leloir (ed. and transl.), *S. Éphrem. Commentaire de l'Évangile concordant, texte syriaque* (Chester Beatty Monographs 8; Dublin: Hodges Figgis & Co., 1963); Louis Leloir (ed. and transl.), *S. Éphrem. Commentaire de l'Évangile concordant, texte syriaque: Folios Additionnels* (Chester Beatty Monographs 8a; Leuven: Peeters, 1990); Pedro O. Valdivieso, "Un nuevo fragmento siríaco del Comentario de S. Efrén al Diatésaron (PPalau Rib. 2)," *Studia Papyrologica* 5 (1966): 7–17 [reprinted in CBM 8a (1990), 145–157]. For the Armenian text, see Louis Leloir (ed.), *S. Éphrem. Commentaire de l'Évangile concordant, version arménienne* (CSCO 137, Arm. 1; Louvain: Secrétariat du CorpusSCO, 1953). For translations using both the Syriac and Armenian texts, see Louis Leloir (transl.), *Éphrem de Nisibe: Commentaire de l'Évangile Concordant ou Diatessaron* (SC 121; Paris: Cerf, 1966) and Carmel McCarthy (transl.), *Saint Ephrem's Commentary on Tatian's Diatessaron: An English Translation of Chester Beatty Syriac MS 709 with Introduction and Notes* (Journal of Semitic Studies Supplement 2; Oxford: OUP for Manchester University, 1993). Arabic and Persian translations were also made from later recensions of the Syriac Diatessaronic text. For a further discussion of Diatessaronic witnesses and studies, see Petersen, *Tatian's Diatessaron: Its Creation, Dissemination, Significance, and History in Scholarship*; Crawford and Zola, *The Gospel of Tatian: Exploring the Nature and Text of the Diatessaron*; James W. Barker, *Tatian's Diatessaron: Composition, Redaction, Recension, and Reception* (Oxford Early Christian Studies; Oxford: Oxford University Press, 2021).

TRANSLATION AND NOTES 2
THE SECOND PART

The Disciples of the Apostles and the Greek and Latin Fathers

Introduction—Assemani, ch. 4; Habbi, 35, *121-122*

The books whose authors
are the disciples of the Apostles:

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§ 5 Pseudo-Dionysius the Areopagite (fl. ca. 500)—Assemani, ch. 4; Habbi, 36, *123-124*

The book of Dionysius,[1]
the heavenly philosopher.[2]

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1 Given his name and placement in the *Catalogue*, ʿAbdishoʿ undoubtedly presumed this Dionysius to be Dionysius the Areopagite, who (according to Acts 17:34) converted to Christianity when he heard the Apostle Paul preach in Athens.

2 This is a reference to the *Pseudo-Dionysian Corpus, Syriac Versions* (CPG 6615), which is a collection of mystical writings that were translated into Syriac by Sergius of Reshʿayna (d. 536; § 64) in the early 6th century and revised in the late 7th century by Phocas bar Sergius of Edessa. While neither Syriac version has yet been fully edited, partial editions, with respective French, German, and Italian translations, have been published. See Jean-Michel Hornus, "Le Corpus dionysien en syriaque," *Parole de l'Orient* 1:1 (1970): 69–93; Werner Strothmann (ed. and transl.), *Das Sakrament der Myron-Weihe in der Schrift De ecclesiastica hierarchia des Pseudo-Dionysios Areopagita in syrischen Übersetzungen und Kommentaren* (Göttinger Orientforschungen, 1. Reihe: Syriaca 15, 1–2; Wiesbaden: Otto Harrassowitz, 1977–1978); Emiliano Fiori, "Dionigi l'Areopagita e l'origenismo siriaco. Edizione critica e studio storico-dottrinale del trattato sui Nomi divini nella versione di Sergio di Rešʿaynā" (Dottorato di ricerca, Università di Bologna, 2010); idem (ed. and transl.), *Dionigi Areopagita. Nomi divini, teologia mistica, epistole: La versione siriaca di Sergio di Rēšʿaynā (VI secolo)* (CSCO 656–657, Syr. 252–253; Louvain: Peeters, 2014).

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§ 6 Clement of Rome (fl. late 1st century)—Assemani, ch. 5; Habbi, 36, *125-128*

125 Clement, one of the Seventy,[3]
(wrote) a history of Peter, Paul,
John, and the Apostles,[4]
and their canons,[5] together with *mēmrē*.[6]

3 Cf. Luke 10:1–20. It is possible that ʿAbdishoʿ (or his sources) have confused Clement of Rome with the Clement who is mentioned in Phil 4:3. This may have contributed to the conflation of Clement of Rome with the Clement who is presented as being bishop of Sardis and is included in a list of seventy Apostles, which is falsely attributed to Hippolytus of Rome (late 2nd / early 3rd century; § 8), Dorotheus of Tyre (ca. 255–362), and Epiphanius of Salamis (d. 403; § 34). The name Clement does not appear in a similar list in Solomon of Baṣraʾ (fl. 1222; § 199) *Book of the Bee*. See Ernest A. Wallis Budge (ed. and transl.), *The Book of the Bee: The Syriac Text Edited from the Manuscripts in London, Oxford, and Munich with an English Translation* (Anecdota Oxoniensia, Semitic Series 1.2; Oxford: Clarendon Press, 1886), 128–130 (Syriac), 113–115 (English). This work was known to ʿAbdishoʿ, who cites it in his entry on Solomon of Basra. See § 199. While the specific source of the tradition that places Clement of Rome among the seventy Apostles remains unknown, it is reasonable to suggest that this tradition was transmitted from Greek sources into Syriac, though these Syriac text(s) is/are no longer extant.

4 This may be a reference to the *Pseudo-Clementines* (*CPG* 1015), which consist of the Homilies (*CPG* 1015, 4) and the Recognitions (*CPG* 1015, 5), two 4th-century works that (among other things) present an account of Clement's adventures with the Apostle Peter. The Syriac translation of these works has been edited and translated into English, as well as partially translated into German. See Paul A. de Lagarde (ed.), *Clementis Romani Recognitiones syriace* (Leipzig: F.A. Brockhaus / London: Williams and Norgate, 1861); Paulus Bedjan (ed.), *Acta martyrum et sanctorum*, vol. 6 (Paris / Leipzig: Otto Harrassowitz, 1896), 1–17; Alphonse Mingana, "Some Early Judaeo-Christian Documents in the John Rylands Library," *Bulletin of the John Rylands University Library of Manchester* 4:1 (1917): 59–76, 90–108; Wilhelm Frankenberg (ed.), *Die syrischen Clementinen mit griechischem Paralleltext. Eine Vorarbeit zu dem literargeschichtlichen Problem der Sammlung* (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 48.3; Leipzig: J.C. Hinrichs, 1937); Joseph G. Gebhardt (transl.), *The Syriac Clementine Recognitions and Homilies: The First Complete Translation of the Text* (Nashville: Grave Distractions Publications, 2014).

5 Habbi incorrectly omits the ܢ in the 3mp suffix. Assemani is followed here. This is a reference to the *Octateuch of Clement* (*CPG* 1733), a pseudo-apostolic collection of canons that was translated into Syriac in the late 7th century. The first and second books of the Octateuch are the *Testamentum Domini* (Testament of our Lord). The Syriac text of these books has been edited and translated into Latin. See Ignatius Ephraem Rahmani (ed. and transl.), *Testamentum Domini nostri Jesu Christi* (Mainz: Franz Kirchheim, 1899). English and French translations have also been published. See James Cooper and Arthur J. Maclean (transls.), *The Testament of Our Lord Translated into English from the Syriac, with Introduction and Notes* (Edinburgh: T&T Clark, 1902) and François Nau (transl.), *La version syriaque de l'Octateuque de Clément, traduite en français* (Ancienne littérature canonique syriaque 4; Paris: Lethielleux, 1913). Hubert Kaufhold is currently producing a critical edition of the Octateuch.

6 This may be a reference to the Homilies in the *Pseudo-Clementines*. See n. 4 above.

§ 7 Julius Africanus (ca. 170–ca. 240)—Assemani, ch. 6; Habbi, 36, *129-132*

The blessed Africanus,
bishop of Emmaus,[7]
has commentaries
on the New (Testament)[8] and a chronicle.[9]

§ 8 Hippolytus of Rome (late 2nd / early 3rd century)—Assemani, ch. 7; Habbi, 37, *133-140*

Mar Hippolytus, martyr
and bishop, composed a book
on providence,[10] a commentary

7 It is unlikely that Julius Africanus was bishop of Emmaus (in Palestine), though he did preside over the restoration of this ruined city, which was subsequently renamed Nicopolis. See Martin Wallraff (ed. and transl.), *Iulius Africanus: Chronographiae: The Extant Fragments*, transl. William Adler (Die Griechischen Christlichen Schriftsteller der ersten Jahrhunderte, NF 15; Berlin / New York: Walter de Gruyter, 2007), xv.

8 Fragments of the Syriac translation of Africanus' *Commentary on Matthew*, *Commentary on Luke*, and *Commentary on John* survive. The first two are cited in Barhebraeus' (d. 1286) *Storehouse of Mysteries*, and the third is quoted in Moses bar Kepha's (d. 903) *Commentary on Paradise*. For the Barhebraeus fragments, see Milton Bryant Williams, "The Quotations of Barhebraeus in his Scholia" (Ph.D. dissertation, University of Chicago, 1928), 218–223. While Bar Kepha's *Commentary on Paradise* remains unedited, it has been translated into Latin. See Andreas Masius (transl.), *De Paradiso commentarius, scriptus ante anno prope septingentos à Mose Bar-Cepha Syro, episcopo in Beth-Raman, & Beth-Ceno, ac curatorum rerum facrarum in Mozal, hoc est Seleucia Parthorum* (Antverpiæ: Christophor Plantin, 1569). See also Assemani, *BibOr* 3.1., 14, n. 3. Africanus also discusses a literal interpretation of the genealogy of Christ (as recorded in Matthew and Luke) in his letter to Aristides. A newly-discovered Syriac fragment of this letter has been used to augment a new Greek edition and French translation of this work. See Christophe Guignard (ed. and transl.), *La lettre de Julius Africanus à Aristide sur la généalogie du Christ. Analyse de la tradition textuelle, édition, traduction et étude critique* (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 167; Berlin: Walter de Gruyter, 2011).

9 This is a reference to the *Chronography* (CPG 1690). The Syriac translation of this work only survives in fragments in Michael the Great's (d. 1199) *Chronicle* and Barhebraeus' *Storehouse of Mysteries*. These fragments have been collected from Jean Baptiste Chabot and Wilmot Eardley W. Carr's respective editions and translated into or presented in English. See Wallraff, *Chronographiae*, 20–21, 34–35, 222–223, 250–251, 272–273, 288–289.

10 Assemani hints that this may be a reference to *Against Noetus* (CPG 1902). See Assemani, *BibOr* 3.1., 15, n. 2. The Syriac translation of this work does not survive.

on Small Daniel[11] and Susanna,[12]
chapters against Gaius,[13]
and an apology[14] for[15] the Apocalypse[16]

11 This work does not survive. Brock suggests that ʿAbdishoʿ may be referencing "the 'small' book of Bel and the Dragon." See Brock, "*The Small/Young Daniel* Re-Edited," 253. If so, this work also does not survive. It is worth noting that Hippolytus did produce a *Commentary on Daniel* (*CPG* 1873), which survives in fragmented form in Syriac and has been edited and translated into Latin. See J.B. Pitra (ed. and transl.), *Analecta sacra* IV (Paris, 1883), 47–51 (Syriac), 317–320 (Latin).

12 The Syriac version of this *Commentary on Susanna* has been edited. See André de Halleux, "Une version syriaque révisée du commentaire d'Hippolyte sur Suzanne," *Le Muséon* 101:3–4 (1988): 297–341. The text, however, remains untranslated. It is also worth noting that the introduction to this Syriac *Commentary on Susanna* is preserved, along with the introduction to Hippolytus' Syriac *Commentary on Daniel*, at the end of Dionysius bar Ṣalibi's (d. 1171) *Commentary on Daniel*. See Brock, "Hippolytus of Rome," 198.

13 Namely, Gaius of Rome (probably fl. early 3rd century). This is a reference to the *Chapters against Gaius* (*CPG* 1891). Only fragments of this work are extant, all of which are in Syriac. They are preserved in two places: 1) Dionysius bar Ṣalibi's Syriac *Commentary on the Apocalypse* and 2) ms. Sinai, M53N (ca. 5th century), ff. 1^{r}–7^{r} and Fragment 23 (6th century), which is part of ms. Sinai, M84N. See Jaroslav Sedláček (ed.), *Dionysii bar Salibi commentarii in Apocalypsim, Actus et Epistulas catholicas* (CSCO 53, Syri II, 18; Paris: Typographeo Reipublicae, 1909), 11, 12, 13, 14, 16, 17, 25 and idem (transl.), *Dionysii bar Salibi commentarii in Apocalypsim, Actus et Epistulas catholicas* (CSCO 60, Syri II, 20; Paris: Typographeo Reipublicae, 1910), 8–10, 12–13, 19; Philothée du Sinaï, *Nouveaux manuscrits syriaques du Sinaï* (Athènes: Fondation du Mont Sinaï, 2008), 521–522; Sebastian P. Brock, *Catalogue of Syriac Fragments* (*New Finds*) *in the Library of the Monastery of Saint Catherine, Mount Sinai* (Athens: Mount Sinai Foundation, 1995), xxxviii, 92–96. These fragments have been collected and translated into English. See John Gwynn, "Hippolytus and his 'Heads against Caius'," *Hermathena* 6 (1888): 397–418 and idem, "Hippolytus on St. Matthew XXIV.15–22," *Hermathena* 7:15 (1889): 137–150. For a further discussion, see Alberto Camplani and Emanuela Prinzivalli, "Sul significato dei nuovi frammenti siriaci dei Capitula adversus Caium attribuiti a Ippolito," *Augustinianum* 38:1 (1998): 49–82.

14 Habbi incorrectly presents ܥܠ ܚܙܘܬ. Assemani is followed here.

15 Habbi omits the prefixed ܠ. Assemani is followed here.

16 This is a reference to *On the Apocalypse* (*CPG* 1890). Only one fragment of the Syriac translation of this work survives, which is quoted by Jacob of Edessa (ca. 630–708; § 168) in his treatise *On the Antichrist in the Blessing of Dan*. While this fragment remains unedited, it has been translated into German. See Gottlieb Nathanael Bonwetsch and Hans Achelis (transls.), *Hippolytus Werke. Erster Band: Exegetische und homiletische Schriften* (Texte und Untersuchungen zur Geschichte des altchristlichen Literatur 1.1–2; Leipzig: J.C. Hinrichs, 1897), 236–237. There are also quotations in Arabic that have probably been translated from the Syriac. For a French translation of these Arabic quotations, see Pierre Prigent and Ralph Stehly, "Les fragments du De Apocalypsi d'Hippolyte," *Theologische Zeitschrift* 29 (1973): 313–333 and eidem, "Citations d'Hippolyte trouvées dans le ms. Bodl. Syr. 140," *Theologische Zeitschrift* 30 (1974): 82–85.

and the Gospel of John,[17]
the Apostle and Evangelist.

§ 9 Damasus of Rome (d. 384)—Assemani, ch. 8; Habbi, 37, *141-143*

Damasus, bishop
of Rome,[18] wrote[19] on the matter
of the Faith,[20] and (he also produced) canons.[21]

§ 10 Ignatius of Antioch (d. ca. 107)—Assemani, ch. 9; Habbi, 37, *144*

Ignatius[22] did likewise.[23]

17 This is a reference to *On John 19:34* (*CPG* 1889). The Syriac translation of this work does not survive.

18 Habbi incorrectly presents the plural form of this noun. Assemani is followed here.

19 Lit. "spoke" (ܡܠܠ).

20 Assemani notes that this may be the same Confession that was sent to Paulinus, bishop of Antioch. See Assemani, *BibOr* 3.1., 16, n. 2. This work is entitled *A Confession of the Catholic Faith which Pope Damasus sent to Bishop Paulinus in Macedonia when he was at Thessalonica* and is preserved as Chapter XI of Theodoret of Cyrus' (393–466) *Ecclesiastical History* (*CPG* 6222; § 28). Fragments of this latter work are extant in Syriac, but it is unclear if they preserve any fragments from Damasus' *Confession*. These Syriac fragments remain unedited and untranslated. See Kitchen, "Theodoret of Cyrrhus," 403.

21 14 canons, credited to Damasus, are extant in Arabic. According to Assemani, they are taken from a Synodical letter of Damasus to the bishops of the East and discuss the following: ecclesiastical discipline (canon 1) and the Holy Trinity (canons 2–14). Though these were translated from Syriac, the Syriac text does not appear to be extant. See Assemani, *BibOr* 3.1., 16, n. 3 and idem, *Bibliotheca orientalis Clementino-Vaticana, in qua manuscriptos codices syriacos, arabicos, persicos, turcicos, hebraicos, samaritanos, armenicos, æthiopicos, Graecos, ægyptiacos, ibericos & malabaricos*, 2 (Roma: Typis Sacrae Congregationis de Propaganda Fide, 1721), 507.

22 Assemani identifies this Ignatius with Ignatius of Antioch. See Assemani, *BibOr* 3.1., 16.

23 'Abdisho' is likely referring to Ignatius' *Letters* (*CPG* 1025–1026) and *Canon* (*CPG* 1031). The *Letters* are preserved in three forms in Syriac: 1) a short recension, 2) a middle recension, and 3) a long recension. While the short and middle recensions contain seven Letters (*CPG* 1025) that are widely accepted to be genuine, the long recension (*CPG* 1026) and the Canon are now viewed as spurious. Concerning the Syriac short and middle recensions, they have been edited (along with excerpts preserved by later writers) and translated into English and French (the latter in part). See William Cureton (ed. and transl.), *The Ancient Syriac Version of the Epistles of St. Ignatius to St. Polycarp, the Ephesians, and the Romans, together*

§ 11 Symmachus (fl. late 2nd century)—Assemani, ch. 10; Habbi, 38, *145-148*

145 Symmachus, whom the Interpreter[24]
in the interpretation of (the Psalms of) David mentions him,[25]
has books, one of which
is called an *Explanation of the Commandments*.[26]

with Extracts from His Epistles, Collected from the Writings of Severus of Antioch, Timotheus of Alexandria, and Others (London: F. & J. Rivington / Berlin: Asher & Co., 1845), 1–61; idem (ed. and transl.), *Corpus Ignatianum: A Complete Collection of the Ignatian Epistles, Genuine, Interpolated, and Spurious; together with Numerous Extracts from them, as Quoted by Ecclesiastical Writers down to the Tenth Century; in Syriac, Greek, and Latin* (London: F. & J. Rivington, 1849), 196–221, 226–252, 296; William Wright, "Syriac Remains of S. Ignatius," in Joseph Barber Lightfoot (ed.), *The Apostolic Fathers. Part II, Vol. III: S. Ignatius, S. Polycarp* (London: Macmillan and Co., 1889), 73–103; Joseph Obeid, "Ignace d'Antioche. Lettre aux Romains: versions syriaque et arabe," *Parole de l'Orient* 21 (1996): 65–109. Four further Syriac witnesses to the middle recension have recently been discovered. For a list of these manuscripts, as well as other manuscripts preserving the short and middle recensions of Syriac Ignatius' *Letters*, see Dan Batovici, "Four New Syriac Witnesses to the Middle Recension of the Ignatian Corpus," in Madalina Toca and Dan Batovici (eds.), *Caught in Translation: Studies on Versions of Late-Antique Christian Literature* (Texts and Studies in Eastern Christianity 17; Leiden: Brill, 2020), 122–137 (esp. 123–125). The Syriac long recension survives in fragments for Pseudo-Ignatius' *Letter to Hero* and *Letter to the Tarsians*. The former has been edited and translated into English. See Cureton, *The Ancient Syriac Version of the Epistles of St. Ignatius*, 201–202 (Syriac), 235–236 (English). The latter remains unedited and untranslated. See ms. British Library, Add. 14,538 (10th century), f. 148^{r}; ms. British Library, Add. 17,191 (9th–10th century), f. 58^{r}, and ms. British Library, Add. 17,214 (7th century), f. 74^{r}. Dan Batovici and Giorgia Nicosia are currently producing a comprehensive edition of all Syriac long recension fragments. Concerning the *Canon* (which in Syriac is nine canons), these have been edited and translated into English. See Dan Batovici and Madalina Toca, "The Syriac Ignatian Canons: A Critical Edition," *Le Muséon* 136:1–2 (2023): 1–37.

24 Namely, Theodore of Mopsuestia (ca. 350–ca. 428; § 20).

25 The Syriac translation of Theodore's *Commentary on Psalms* (CPG 3833) is only extant for Psalms 119(118); 139(138)–147, and, therein, Symmachus is only explicitly quoted once. The original (complete) Syriac translation of this work would have certainly contained numerous other quotations from Symmachus, because the extant Greek portions of this text quote Symmachus around 110 times. This quotation of Symmachus has been edited and translated into French. See Lucas Van Rompay (ed.), *Théodore de Mopsueste: Fragments syriaques du Commentaire des Psaumes* (*Psaume 118 et Psaumes 138–148*) (CSCO 435, Syr. 189; Louvain: Peeters, 1982), 53–54 and idem (transl.), *Théodore de Mopsueste: Fragments syriaques du Commentaire des Psaumes* (*Psaume 118 et Psaumes 138–148*) (CSCO 436, Syr. 190; Louvain: Peeters, 1982), xxxv, 66–67.

26 This book, which is also known as the *Distinction of the Commandments*, does not survive. This work may have been one of the commentaries attributed to Symmachus and known

§ 12 Eusebius of Caesarea (ca. 260–ca. 340)—Assemani, ch. 11; Habbi, 38, *149–39, 164*

Eusebius of Caesarea composed
150 a book of ecclesiastical (history)
in two volumes,[27] a book
on the Theophany,[28]
a chronicle,[29] a book

to Origen of Alexandria (ca. 185–ca. 253). See Eusebius of Caesarea (ca. 260–ca. 340; § 12), *Ecclesiastical History* VI.xvii.

27 This is a reference to the *Ecclesiastical History* (CPG 3495 and Muriel Debié, *L'écriture de l'histoire en syriaque: transmissions interculturelles et constructions identitaires entre hellénisme et islam. Avec des répertoires des textes historiographiques en annexe* (Late Antique History and Religion 12; Leuven: Peeters, 2015), G1.a, 505–506). The Syriac translation of this work is preserved, though incomplete, and has been edited twice. See Paulus Bedjan (ed.), *Histoire ecclésiastique d'Eusèbe* (Leipzig: Otto Harrassowitz, 1897) and William Wright and Norman McLean (eds.), *The Ecclesiastical History of Eusebius in Syriac Edited from the Manuscripts* (Cambridge: Cambridge University Press, 1898). The Armenian version of this text was translated from the Syriac and preserves the parts otherwise lost in Syriac. See Wright and McLean, *The Ecclesiastical History of Eusebius in Syriac*, 13 and Brock, "Eusebius of Caesarea," 153–154. For a German translation of this work, see Eberhard Nestle (transl.), *Die Kirchengeschichte des Eusebius aus dem Syrischen übersetzt* (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, NF 6.2 [21.2]; Leipzig: J.C. Hinrichs, 1901). One further excerpt has been edited and translated into English. See Giorgia Nicosia, "Stories of Piety and Resistance: The Historiographical Excerpts of ms. DS 28A," *Journal of Eastern Christian Studies* 75 (2023): 51–52.

28 This is a reference to the *Theophany* (CPG 3488). The Syriac translation of this work is the only complete version of this text that is extant. It has been edited and translated into English and German. See Samuel Lee (ed.), *Eusebius, Bishop of Caesarea. On the Theophania or Divine Manifestation of Our Lord and Saviour Jesus Christ: A Syriac Version, Edited from an Ancient Manuscript Recently Discovered* (London: Society for the Publication of Oriental Texts, 1842); idem (transl.), *Eusebius, Bishop of Caesarea. On the Theophanīa or Divine Manifestation of Our Lord and Saviour Jesus Christ, Translated into English, with Notes, from an Ancient Syriac Version of the Greek Original now Lost, to which is Prefixed Avindication of the Orthodoxy and Prophetical Views of that Distingui* (Cambridge: Cambridge University Press, 1843); Hugo Gressmann (transl.), *Eusebius. Die Theophanie: Die griechischen Bruchstücke und Übersetzung der syrischen Überlieferung* (Die griechischen christlichen Schriftsteller der ersten Jahrhunderte; Eusebius Werke 3.2; Leipzig: J.C. Hinrichs, 1904); idem and Adolf Laminski (transls.), *Eusebius. Die Theophanie: Die griechischen Bruchstücke und Übersetzung der syrischen Überlieferung* (Die griechischen christlichen Schriftsteller der ersten Jahrhunderte; Eusebius Werke 3.2; Berlin: Akademie Verlag, 1991). Selected extracts of the *Theophany* are also presented as two appendices in Bedjan, *Homiliae selectae Mar-Jacobi Sarugensis*, vol. 1, 721–769. Cf. Brock, "Eusebius of Caesarea," 154.

29 This is a reference to the *Chronicle* (CPG 3494 and Debié, *L'écriture de l'histoire en syriaque*, G1.b., 506–507). It is preserved in Syriac as fragments that have been incorporated into

which refutes the contradictions
that are in the Gospel,[30] together with canons of the same,[31]
a book on the form of the world,[32]
a history of Constantine[33]
and the western martyrs,[34]
a *mēmrā* on their praises,[35]
a *mēmrā* on the lack of rain,[36]
and an apologetic book

several later Syriac chronicles. These have been collected, edited, and translated into German. See Paul Keseling, "Die Chronik des Eusebius in der syrischen Überlieferung," *Oriens Christianus* III, 1 (1927): 23–48, 223–241; 2 (1927): 33–56.

30 This is a reference to the *Gospel Questions* (*CPG* 3470). The Syriac translation of this work is preserved as fragments. These have been edited and/or translated into German and English. See Gerhard Beyer, "Die evangelischen Fragen und Lösungen des Eusebius in jakobitischer Überlieferung und deren nestorianische Parallelen," *Oriens Christianus* II, 12–14 (1925): 30–70; III, 1 (1927): 80–97, 284–292; III, 2 (1927): 57–69 and Adam C. McCollum, "Syriac Fragments," in Roger Pearse (ed.), *Eusebius of Caesarea. Gospel Problems and Solutions = Quaestiones ad Stephanum et Marinum* (*CPG 3470*) (Ancient Texts in Translation 1; Ipswich, Suffolk UK: Chieftain Publishing, 2010), 303–349.

31 This is a reference to the *Canons of the Gospels* (*CPG* 3465). The Syriac translation of this work has been edited and translated into Latin, along with the *Letter to Carpianus* (also *CPG* 3465). See Pusey and Gwilliam, *Tetraeuangelium Sanctum*, 1–21.

32 This book does not survive.

33 This is a reference to the *Life of Constantine* (*CPG* 3496). The Syriac translation of this work does not survive.

34 This is a reference to the *Martyrs of Palestine* (*CPG* 3490). The Syriac translation of this work, which preserves a witness to the long recension of this text, has been edited and/or translated into English. See William Cureton (ed. and transl.), *History of the Martyrs in Palestine, by Eusebius, Bishop in Caesarea, Discovered in a Very Ancient Syriac Manuscript* (London / Edinburgh: Williams and Norgate / Paris: C. Borrani, 1861) and Paulus Bedjan (ed.), *Acta martyrum et sanctorum*, vol. 1 (Paris / Leipzig: Otto Harrassowitz, 1890), 202–276. For all of the textual evidence, see Bruno Violet, *Die palästinischen Märtyrer des Eusebius von Cäsarea: ihre ausführliche Fassung und deren Verhältnis zur Kürzeren* (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 14.4; Leipzig: J.C. Hinrichs, 1896). This was the basis for Hugh Jackson Lawlor and John Ernest Leonard Oulton (transls.), *The Ecclesiastical History and the Martyrs of Palestine*, 2 vols. (London: Society for Promoting Christian Knowledge, 1927–1928).

35 This is a reference to the *Encomium on the Martyrs* (*CPG* 3493), which only survives in Syriac. It is no longer believed to be a genuine Eusebian work. See Benjamin Harris Cowper, "The Encomium of the Martyrs," *Journal of Sacred Literature* 5 (1864): 403–408. This text has also been translated into English. See idem, "Selections from the Syriac. No. II: The Encomium of the Martyrs by Eusebius of Caesarea: English Translation," *Journal of Sacred Literature* 6 (1864): 129–133.

36 This *mēmrā* does not survive.

for a certain Origen,[37]
who expounds (the Scriptures) allegorically
and is reproved by Theodore.[38]

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§ 13 Athanasius of Alexandria (ca. 296–373)—Assemani, ch. 12; Habbi, 39, *165–40, 172*

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165 Athanasius the Great,
bishop of Alexandria,
has letters and *mēmrē*
on the orthodox Faith,[39]

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37 Namely, Origen of Alexandria. This is a reference to the *Apology for Origen* (*CPG* 3476). One Syriac fragment of this work has been preserved, though it is attributed to Gregory Thaumaturgus (3rd century). While this fragment has been edited, it remains untranslated. See Paul A. de Lagarde (ed.), *Analecta syriaca* (Leipzig: B.G. Teubner, 1858), 64–65.

38 Namely, Theodore of Mopsuestia (§ 20). This is a reference to Theodore's *Treatise against the Allegorists* (*CPG* 3862). The Syriac translation of this work has been edited and translated into French. See Van Rompay, *Théodore de Mopsueste* (CSCO 435), 1–14 and idem, *Théodore de Mopsueste* (CSCO 436), 1–18. A large portion of this text has also been translated into English, based on Van Rompay's edition. See Frederick G. McLeod, *Theodore of Mopsuestia* (The Early Church Fathers; London / New York: Routledge, 2009), 75–79.

39 Several of Athanasius' letters and *mēmrē* (or homilies) survive in Syriac translation. Many of these have been edited and translated into several modern languages. Concerning the letters, these include the *Letter to Adelphius* (*CPG* 2098), the *Letter to Maximus* (*CPG* 2100), the *Letter to the Africans* (*CPG* 2133), and the *Letter to the Antiochenes* (*CPG* 2134): see Robert W. Thomson (ed.), *Athanasiana Syriaca. Part II: 1. Homily on Mathew XII 32* (*Epistola ad Serapionem IV § 8–23); 2. Epistola ad Afros; 3. Tomus ad Antiochenos; 4. Epistola ad Maximum; 5. Epistola ad Adelphium* (CSCO 272, Syr. 118; Louvain: Secrétariat du CorpusSCO, 1967), 16–51; idem (transl.), *Athanasiana Syriaca. Part II: 1. Homily on Mathew XII 32* (*Epistola ad Serapionem IV § 8–23); 2. Epistola ad Afros; 3. Tomus ad Antiochenos; 4. Epistola ad Maximum; 5. Epistola ad Adelphium* (CSCO 273, Syr. 119; Louvain: Secrétariat du CorpusSCO, 1967) 14–41; Sebastian P. Brock, "Athanasiana Syriaca: Notes on Two Manuscripts," *Le Muséon* 86 (1973): 439–442; the *Festal Letters* (*CPG* 2102): see William Cureton (ed.), *The Festal Letters of Athanasius, Discovered in an Ancient Syriac Version* (London: Society for the Publication of Oriental Texts, 1848); Rudolf Lorenz (ed. and transl.), *Der zehnte Osterfestbrief des Athanasius von Alexandrien: Text, Übersetzung, Erläuterungen* (Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 49; Berlin: Walter de Gruyter, 1986); Micheline Albert, "La 10e lettre festale d'Athanase d'Alexandrie (Traduction et interpréttation)," *Parole de l'Orient* 6–7 (1975–1976): 69–90; Annik Martin and Micheline Albert (transls.), *Historie "acéphale" et index syriaque des Lettres festales d'Athanase d'Alexandrie* (Sources chrétiennes 317; Paris: Cerf, 1985), 215–354; Alberto Camplani (transl.), *Atanasio di Alessandria: Lettere festali* (Letture cristiane del primo millennio 34; Milano: Paoline, 2003); David Brakke and David M. Gwynn (transls.),

the *Apology for His*[40] *Flight*,[41]
170 a history of Mar Antony,[42]

The Festal Letters of Athanasius of Alexandria, with the Festal Index and the Historia Acephala (TTH 81; Liverpool: Liverpool University Press, 2022), 47–101, 107–154, 159–192, 198–230, 235–245, 256–271; fragments of the *Letter to Amun* (*CPG* 2106): while these fragments remain unedited and untranslated, see Baumstark, *Geschichte*, 263, n. 3 for a list of manuscripts preserving these fragments; the *Letter to the Virgins* (*CPG* 2146): see Joseph Lebon, "Athanasiana Syriaca. II: Une lettre attribué à saint Athanase d'Alexandrie," *Le Muséon* 41 (1928): 170–188 (Syriac), 189–203 (French) and David Brakke, *Athanasius and the Politics of Asceticism* (Oxford Early Christian Studies; Oxford: Clarendon Press, 1995), 292–302 (English translation based on Lebon's edition). Two letters, which purport to be by Athanasius, are now considered spurious. These are the *Letter to Jovian* (*CPG* 2253) and a *Treatise on Virginity*: see Robert W. Thomson (ed.), *Athanasiana Syriaca. Part III: De incarnatione contra Arianos; Contra Apollinarium I; De Cruce et Passione; Quod unus sit Christus; De incarnatione Dei Verbi; Ad Jovianum* (CSCO 324, Syr. 142; Louvain: Secrétariat du CorpusSCO, 1972), 150; idem (transl.), *Athanasiana Syriaca. Part III: De incarnatione contra Arianos; Contra Apollinarium I; De Cruce et Passione; Quod unus sit Christus; De incarnatione Dei Verbi; Ad Jovianum* (CSCO 325, Syr. 143; Louvain: Secrétariat du CorpusSCO, 1972), 105; David Brakke (ed. and transl.), *Pseudo-Athanasius on Virginity* (CSCO 592–593, Syr. 232–233; Louvain: Peeters, 2002). Concerning the *mēmrē*, these include the *Oration on the Incarnation* (*CPG* 2091): see Robert W. Thomson (ed.), *Athanasiana Syriaca. Part I: 1. De incarnatione; 2. Epistula ad Epictetum* (CSCO 257, Syr. 114; Louvain: Secrétariat du CorpusSCO, 1965), 1–72 and idem (transl.), *Athanasiana Syriaca. Part I: 1. De incarnatione; 2. Epistula ad Epictetum* (CSCO 258, Syr. 115; Louvain: Secrétariat du CorpusSCO, 1965), 1–54; the *Orations Against the Arians* (*CPG* 2093): this letter remains unpublished and is preserved in ms. Damascus Patr. 12/24 (8th century); see Brock, "Athanasiana Syriaca," 437–439; the *Homily on Matthew 12:32* (*CPG* 2096): see Robert W. Thomson, *Athanasiana Syriaca. Part II* (CSCO 272), 1–15 and idem, *Athanasiana Syriaca. Part II* (CSCO 273), 1–13; the *Sermon on Virginity* (*CPG* 2145): see Joseph Lebon, "Athanasiana Syriaca. I: Un Logos peri parthenias attribué à saint Athanase d'Alexandrie," *Le Muséon* 40 (1927): 209–218 (Syriac), 219–226 (French) and Brakke, *Athanasius and the Politics of Asceticism*, 303–309 (English translation based on Lebon's edition). Several *mēmrē*, which purport to be by Athanasius, are now considered spurious. These include *On the Incarnation Against Apollinarius* I–II (*CPG* 2231), the *Homily on the Passion and Cross of the Lord* (*CPG* 2247), *On the Incarnation and Against the Arians* (*CPG* 2806), *That Christ is One* (*CPG* 3737), and a *Baptismal Address*: see Robert W. Thomson, *Athanasiana Syriaca. Part III* (CSCO 324), 1–146, 151–159; idem, *Athanasiana Syriaca. Part III* (CSCO 325), 1–102, 106–112; Sebastian P. Brock, "A Baptismal Address attributed to Athanasius," *Oriens Christianus* 61 (1977): 92–102. (Thomson's edition and English translation of *CPG* 2231 only covers *On the Incarnation Against Apollinarius* I.)

40 Namely, Athanasius'.

41 This is a reference to the *Apology for His Flight* (*CPG* 2122). The Syriac translation of this work does not survive.

42 This is a reference to the *Life of Antony* (*CPG* 2101). The Syriac translation of this work has been edited twice and translated into English and French. See Paulus Bedjan (ed.), *Acta martyrum et sanctorum*, vol. 5 (Paris / Leipzig: Otto Harrassowitz, 1895), 1–121; Ernest

and a book which he inscribed
to Epictetus.[43]

§ 14 Basil of Caesarea (ca. 330–379)—Assemani, ch. 13; Habbi, 40, *173-176*

Basil the Great[44]
composed a book on the Six Days,[45]
175 multiple[46] questions[47] and *mēmrē*,[48]

A. Wallis Budge (transl.), *The Book of Paradise, Being the Histories and Sayings of the Monks and Ascetics of the Egyptian Desert by Palladius, Hieronymus and Others: The Syriac Texts, according to the Recension of ʿAnân-Îshôʿ of Bêth ʿÂbhê*, vol. 1 (London: W. Drugulin, 1904), 3–76; René Draguet (ed. and transl.), *La vie primitive de S. Antoine conservée en syriaque* (CSCO 417–418, Syr. 183–184; Louvain: Secrétariat du CorpusSCO, 1980).

43 This is a reference to the *Letter to Epictetus* (*CPG* 2095). The Syriac translation of this work has been edited twice and translated into English. See Paulus Bedjan (ed.), *Nestorius. Le Livre d'Héraclide de Damas* (Paris / Leipzig: Otto Harrassowitz, 1910), 577–593; Thomson, *Athanasiana Syriaca. Part 1* (CSCO 257), 73–85; idem, *Athanasiana Syriaca. Part 1* (CSCO 258), 55–64.

44 For a discussion of Basil the Great in Syriac, see David G.K. Taylor, "Les Pères cappadociens dans la tradition syriaque," in Andrea Schmidt and Dominique Gonnet (eds.), *Les pères grecs dans la tradition syriaque* (Études syriaques 4; Paris: Geuthner, 2007), 45–50.

45 This is a reference to the *Homilies on the Hexaemeron* (*CPG* 2835). The Syriac translation of this work has been edited and translated into English. See Robert W. Thomson (ed. and transl.), *The Syriac Version of the Hexaemeron by Basil of Caesarea* (CSCO 550–551, Syr. 222–223; Leuven: Peeters, 1995).

46 Lit. "crowded" (ܡܥܬܢܝܟ).

47 This is likely a reference to the *Questions to the Brethren*, which is the Syriac translation of the *Small Asceticon* (*CPG* 2876). It has been edited and translated into English. See Anna M. Silvas (ed. and transl.), *Basil of Caesarea. Questions of the Brothers: Syriac Text and English Translation* (TSEC 3; Leiden / Boston: Brill, 2014). There is also an earlier partial edition of *Questions* 8, 101, and 110, with a Latin translation. See Jean Gribomont, *Histoire du texte des ascétiques de S. Basile* (Bibliothèque du Muséon 32; Louvain: Bureaux du Muséon, 1953), 124–129, 137–141. Cf. Brock, "Basil of Caesarea," 64.

48 Several of Basil's *mēmrē* survive in Syriac translation. For an overview of the surviving Syriac versions, in two recensions, see Sebastian P. Brock, "Basil's Homily on Deut. xv 9: Some Remarks on the Syriac Manuscript Tradition," in Jürgen Dummer (ed.), *Texte und Textkritik: einer Aufsatzsammlung* (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 133; Berlin: Akademie Verlag, 1987), 57–66 and idem, "Traduzioni siriache degli scritti di Basilio," in *Basilio tra Oriente e Occidente. Convegno Internazionale "Basilio il Grande e il Monachesimo Orientale", Cappadocia, 5–7 ottobre 1999* (Magnano: Qiqajon, 2001), 165–173. These *mēmrē* include the *Homilies on the Psalms* (*CPG* 2836): these remain largely unpublished, though the Prologue to Psalm 1 (which precedes Basil's Homily 10) has been partially edited and translated into English from ms. British Library, Add. 14,543 (6th century). See Stadel, *The Heirs of Theodore*, 119–121, 143–145, 347–354. An annotated

and lengthy letters.[49]

edition and English translation of the full Prologue to Psalm 1 (based on all known 5th-century manuscripts) is in preparation by Seth M. Stadel and David G.K. Taylor. For a further discussion, see Paul Jonathan Fedwick, *Bibliotheca Basiliana Universalis: A Study of the Manuscript Tradition, Translations and Editions of the Works of Basil of Caesarea, II: The Homiliae morales, Hexaemeron, De litteris, with additional coverage of the letters, Part Two: Editions, Translations* (Turnhout: Brepols, 1996), 999–1041; *On Fasting, Homily I* (*CPG* 2845), *On Fasting, Homily II* (*CPG* 2846), *On Faith* (*CPG* 2859), *On the Forty Martyrs of Sebaste* (*CPG* 2863), *On the Reading of Gentile Books* (*CPG* 2867), *Sermon XII* (*On Ascetic Discipline*) (*CPG* 2890), *On the Holy Generation of Christ* (*CPG* 2913), and the *Homily on the Third Fast* (*CPG* 2928), the last two of which are considered dubious and spurious, respectively: these remain unedited and untranslated. For a further discussion of the first five works, including lists of manuscripts preserving them, see Paul Jonathan Fedwick, *Bibliotheca Basiliana Universalis: A Study of the Manuscript Tradition, Translations and Editions of the Works of Basil of Caesarea, II: The Homiliae morales, Hexaemeron, De litteris, with additional coverage of the letters, Part One: Manuscripts* (Turnhout: Brepols, 1996), 240–243 and idem, *Bibliotheca Basiliana Universalis, II: Part Two*, 1042–1129, 1185, 1290; the *History of Joseph and His Brothers* (*CPG* 2987): this text has been edited and translated into German in two parts. See Magnus Weinberg (ed. and transl.), *Die Geschichte Josefs angeblich verfasst von Basilius dem Grossen aus Cäsarea, nach einer syrischen Handschrift der Berliner Kgl. Bibliothek mit Einleitung, Übersetzung und Anmerkungen herausgegeben: Teil 1* (Inaugural-Dissertation zur Erlangung der Doctorwürde eingereicht der hohen philosophischen Fakultät der Friedrichs-Universität Halle-Wittenberg; Berlin: H. Itzkowski, 1893) and Samuel Wolf Link (ed. and transl.), *Die Geschichte Josefs angeblich verfasst von Basilius dem Grossen aus Cäsarea nach einer syrischen Handschrift der königlichen Bibliothek in Berlin: Teil 2* (Inaugural-Dissertation zur Erlangung der Doctorwürde eingereicht der hohen philosophischen Fakultät der Universität in Bern; Berlin: H. Itzkowski, 1895). More recently, Kristian Heal has produced an English translation of this narrative poem. See idem, "The Syriac History of Joseph: A New Translation and Introduction," in Richard Bauckham, James R. Davila, and Alexander Panayotov (eds.), *Old Testament Pseudepigrapha: More Noncanonical Scriptures. Volume 1* (Grand Rapids, Michigan / Cambridge, U.K.: William B. Eerdmans, 2013), 85–120.

49 This is a reference to the *Letters* (*CPG* 2900). Eighteen of these letters have been preserved in Syriac translation. At present, only Letter 38 (which was likely written by Gregory of Nyssa [§15]) and Letter 160 have been edited and/or translated into English and French. For the former, see Martien F.G. Parmentier, "Gregory of Nyssa's De differentia essentiae et hypostaseos (CPG 3196) in Syriac Translation," in Hubertus R. Drobner and Christoph Klock (eds.), *Studien zu Gregor von Nyssa und der christlichen Spätantike* (Supplements to Vigiliae Christianae 12; Leiden: E.J. Brill, 1990), 17–55 and Micheline Albert, "Lettre de Grégoire de Nysse à son frère pierre d'Annési-Sébaste," *ARAM* 5 (1993): 33–64. For the latter, see Arthur Vööbus (ed.), *The Synodicon in the West Syrian Tradition* (CSCO 367, Syr. 161; Louvain: Secrétariat du CorpusSCO, 1975), 189–194 and idem (transl.), *The Synodicon in the West Syrian Tradition* (CSCO 368, Syr. 162; Louvain: Secrétariat du CorpusSCO, 1975), 178–182. See also Brock, "Traduzioni siriache degli scritti di Basilio," 175–178 and idem, "Basil of Caesarea," 64. For a list of Syriac manuscripts preserving these letters, see Baumstark, *Geschichte*, 78, n. 8.

§15 Gregory of Nyssa[50] (ca. 330–ca. 395)—Assemani, ch. 14; Habbi, 40, *177–41, 188*

Gregory of Nyssa[51]
has many questions,[52]
a commentary on the Lord's Prayer[53]
and the Beatitudes[54] in the Gospel,[55]
a big book of *mēmrē*,[56]
(a book) on the Resurrection and to his sister,[57]

50 This entry was previously translated and analyzed in Martien F.G. Parmentier, "Syriac Translations of Gregory of Nyssa," *Orientalia Lovaniensia Periodica* 20 (1989): 144–146. My analysis of this entry draws on Parmentier's work.

51 For a discussion of Gregory of Nyssa in Syriac, see Taylor, "Les Pères cappadociens dans la tradition syriaque," 53–54.

52 Baumstark suggests these questions were originally produced in the Syriac-speaking milieu, beginning in the 9th century. See Baumstark, *Geschichte*, 79–80. These questions remain unedited and untranslated. For a list of manuscripts containing these questions, see ibid., 80, n. 1.

53 Lit. "Our Father in Heaven" (ܐܒܘܢ ܕܒܫܡܝܐ). This is a reference to the *Five Orations on the Lord's Prayer* (*CPG* 3160). The Syriac translation of Homilies 1–4 has been edited and/or translated into Italian. See Margherita Lucioli Campi (ed. and transl.), *La versione siriaca del 'de oratione dominica' di Gregorio di Nissa* (*Discorso I, II, II*) (Roma: Litotipografia Pioda, 1972) and idem, "La versione siriaca del 'de oratione dominicana' di Gregorio di Nissa, Discorso IV," *Studi e Ricerche sull'Oriente cristiano* 16 (1993): 67–92. For a list of other partial editions of these Homilies, see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 99 (no. 2).

54 Habbi incorrectly presents the singular form of this noun. Assemani is followed here.

55 This is a reference to the *Eight Orations on the Beatitudes* (*CPG* 3161). The Syriac translation of these works has been edited and translated into Italian. See Margherita Lucioli Campi (ed. and transl.), *La versione siriaca del commento alle 'Beatitudini' di Gregorio di Nissa* (Roma: Litotipografia Pioda, 1976). Extracts (without translation) and ancient references to these works have also been published by Parmentier. See idem, "Syriac Translations of Gregory of Nyssa," 176–180.

56 Parmentier suggests this refers to the texts presented in Werner Jaeger (ed.), *Gregorii Nysseni Opera*, vol. IX (Sermons, Part I) and vol. X (Sermons, Part II–III) (Leiden: E.J. Brill, 1967, 1990, 1996). See Parmentier, "Syriac Translations of Gregory of Nyssa," 145. There are six of these texts that are extant in Syriac. From vol. IX (*CPG* 3168–3182): *On the Resurrection of Christ* (*CPG* 3175) and the *Funeral oration on Meletius* (*CPG* 3180): the Syriac text remains unpublished for both texts. From vol. X (*CPG* 3183–3192, 3194–3196): *On the Life of Gregory Thaumaturgus* (*CPG* 3184), the *Encomium on Stephen* (*CPG* 3186), the *Homily on the Nativity* (*CPG* 3194), and the *Letter to his brother Peter* (*CPG* 3196): only the final text has been edited and/or translated into English and French. See Parmentier, "Gregory of Nyssa's De differentia essentiae et hypostaseos (CPG 3196) in Syriac Translation," 17–55 and Albert, "Lettre de Grégoire de Nysse à son frère pierre d'Annési-Sébaste," 33–64.

57 Namely, Macrina the Younger (327–379). This is a reference to the *Dialogue on the Soul and the Resurrection* (*CPG* 3149). Fragments of the Syriac translation have been edited

(a book) on the origin of man,[58]
also, (a book) on the natural things,[59]
185 a book against the pagans,[60]
also, a commentary
on the Song of Songs, which he composed
in two parts,[61] and (a book) on the soul.[62]

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and translated into French. See Albert van Roey, "Le De anima et resurrectione de Saint Grégoire de Nysse dans la littérature syriaque," *Orientalia Lovaniensia Periodica* 12 (1981): 203–213. Other ancient references to this work have been published by Parmentier. See idem, "Syriac Translations of Gregory of Nyssa," 153.

58 This is a reference to *On the Creation of Man* (*CPG* 3154). The Syriac translation of this work has been edited and translated into Italian. See Teresa Clementoni, "La versione siriaca del 'De opificio hominis' di Gregorio di Nissa, Capitoli XIII e XIV," *Studi e ricerche sull'Oriente cristiano* 5 (1982): 81–102, 157–172; Maria Rosaria Del Deo, "La versione siriaca del 'De opificio hominis' di Gregorio di Nissa, Capitolo XIV," *Studi e ricerche sull'Oriente cristiano* 6 (1983): 39–59, 181–196; Fausta Grassi, "La versione siriaca del 'De opificio hominis' di Gregorio di Nissa, Capitoli IX–XI," *Studi e ricerche sull'Oriente cristiano* 7 (1984): 25–50, 191–206; Anna Bonanni, "La versione siriaca del 'De opificio hominis' di Gregorio di Nissa, Capitolo XXIII (greco XXII)," *Studi e ricerche sull'Oriente cristiano* 10:3 (1987): 149–170; Francesco Saverio Pericoli Ridolfini, "Dedica e sommario del 'De opificio hominis' di Gregorio di Nissa nel Vat. Sir. 106," *Orientalia Christiana Periodica* 66:2 (2000): 295–316. Extracts (without translation) and ancient references to this work have also been published by Parmentier. See idem, "Syriac Translations of Gregory of Nyssa," 164–166.

59 Following Assemani, *BibOr* 3.1., 22, n. 4 and Baumstark, *Geschichte*, 79, n. 7, Parmentier suggests this is a reference to the *Apology for the Hexaemeron* (*CPG* 3153). A lengthy extract (without translation) and ancient references to this work have also been published by Parmentier. See idem, "Syriac Translations of Gregory of Nyssa," 161–164.

60 Following Assemani, *BibOr* 3.1., 22, n. 5 and Baumstark, *Geschichte*, 79, n. 20, Parmentier insists this is a reference to *To the Greeks* (*CPG* 3138). The Syriac translation of this work does not survive. Parmentier also notes the following: 1) There are two fragments, credited to Eustathius of Antioch (d. ca. 360), that are similar to *To the Greeks*. However, it is possible that Gregory could have copied Eustathius. 2) 'Abdisho''s phrase "a book against the pagans" could also refer to the *Great Catechetical Oration* (*CPG* 3150), which sometimes includes an inscription entitled "Against the pagans and the Jews." See Parmentier, "Syriac Translations of Gregory of Nyssa," 145, 160 (specifically fragment 23a).

61 This is a reference to the *Fifteen Homilies on the Song of Songs* (*CPG* 3158). The Syriac translation of this work has been translated into Latin. See Ceslas van den Eynde (transl.), *La version syriaque du Commentaire de Grégoire de Nysse sur le Cantique des Cantiques* (Bibliothèque du Muséon 10; Louvain: Bureaux du Muséon, 1939). For partial editions and/or other translations of this work, see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 98–99 (no. 1). For a further discussion of this work, including a presentation of fragments (without translation) and other ancient references to this work, see Parmentier, "Syriac Translations of Gregory of Nyssa," 166–173.

62 Parmentier suggests one of two possibilities for this work: 1) it is Nemesius of Emesa's (fl. ca. 390) *On Human Nature* (*CPG* 3550), which is what Assemani, *BibOr* 3.1., 22, n. 6

§16 Gregory of Nazianzus (330–390)—Assemani, ch. 15; Habbi, 41, *189*–42, *196*

Gregory the Great,[63]
bishop of Nazianzus,[64]
has five volumes,[65]
(works) in iambic meters,[66]
questions to Caesarius,[67]
also, that of a tragedy,[68]
also, a book, which he composed
against the Theopaschites.[69]

proposes, or 2) it is another reference to Gregory's *Dialogue on the Soul and the Resurrection* (CPG 3149), which is what Baumstark, *Geschichte*, 79, n. 8 suggests. See Parmentier, "Syriac Translations of Gregory of Nyssa," 145. For a discussion of the former, see Johannes Dräseke, "Ein Testimonium Ignatianum," *ZfwTh* 46 (1903): 507–508. For the latter, see above.

63 For a discussion of Gregory of Nazianzus in Syriac, see Taylor, "Les Pères cappadociens dans la tradition syriaque," 50–53.

64 Habbi incorrectly presents ܓܪܝܓܘܪ. Assemani is followed here.

65 Assemani notes that in Syriac-speaking communities outside the East Syriac tradition, Gregory of Nazianzus' works circulated in two volumes. See idem, *BibOr* 3.1., 24, n. 1.

66 The underlying Syriac phrase here is ܒܡܫܚܬܐ ܕܒܐܝܡܒܘܣ. This is a reference to Gregory's Poems. The Syriac translation of these Poems has been edited. See P.J. Bollig and Henricus Gismondi (eds.), *Sancti Gregorii Theologi liber Carminum Iambicorum: Versio Syriaca antiquissima I: E cod. Vat CV* (Beirut, 1895) and Henricus Gismondi (ed.), *Sancti Gregorii Theologi liber Carminum Iambicorum: Versio Syriaca antiquissima II: E cod. Londinensibus Musaei Britannici* (Beirut, 1896). While they remain untranslated, Assemani presents an index of these works. See idem, *Bibliotheca orientalis Clementino-Vaticana, in qua manuscriptos codices syriacos, arabicos, persicos, turcicos, hebraicos, samaritanos, armenicos, æthiopicos, Graecos, ægyptiacos, ibericos & malabaricos*, 1 (Roma: Typis Sacrae Congregationis de Propaganda Fide, 1719), 612 and ms. Vatican, Syr. 105 (932).

67 Namely, Caesarius of Nazianzus (ca. 331–368), Gregory's younger brother. The work is a reference to Pseudo-Caesarius' *Questions and Answers* (CPG 7482). The Syriac translation of this work does not survive.

68 This is a reference to the *Passion of Christ* (CPG 3059). The Syriac translation of this work does not survive.

69 Two options have been proposed for identifying this work: 1) the *Orations* (CPG 3010–3031) or 2) the *Letter to Cledonius against Apollinarius*. Assemani proposes both, while Baumstark favors the latter, though he cites two such letters. See Assemani, *BibOr* 3.1., 24, n. 5 and Baumstark, *Geschichte*, 77 and n. 13. André de Halleux also hints that 'Abdisho' is referencing these letters at this point. See André de Halleux, "La version syriaque des Discours de Grégoire de Nazianze," in Justin Mossay (ed.), *II. Symposium Nazianzenum (Louvain-la-Neuve, 25–28 août 1981), Actes* (Studien zur Geschichte und Kultur des Altertums. Neue

§ 17 John Chrysostom (ca. 347–407)—Assemani, ch. 16; Habbi, 42, *197*–43, *212*

John Chrysostom
has a commentary on Matthew[70]
and, also, a commentary on John,[71]
each one in two parts;[72]
also, a commentary on the Apostle,[73]
a book on the priesthood,[74]

Folge 2, Forschungen zu Gregor von Nazianz 2; Paderborn, 1983), 89, n. 121. Brock has listed the *Orations* that have been published and identified further manuscripts in which Gregory's letters are preserved. See Brock, "Gregory of Nazianzus," 181. These letters remain unedited and untranslated.

70 This is a reference to *On Matthew, Homilies 1–90* (CPG 4424). Only Homilies 1–32 were translated from Greek into Syriac, in two separate translations. Fragments and/or selections of these homilies have been edited and translated into English. See Jeff W. Childers, "Studies in the Syriac Versions of St. John Chrysostom's Homilies on the New Testament with Special Reference to Homilies 6, 20, 22, 23, 37, 62, 83 and 84 on John," vol. 1 (DPhil dissertation, University of Oxford, 1996), 16–17 (esp. n. 39), 64–102.

71 This is a reference to *On John, Homilies 1–88* (CPG 4425). Homilies 1–43, 60–88 are extant, though Homilies 44–59 once existed as well, as is evidenced by Dionysius bar Ṣalibi's use of Homilies 45, 53, 56, and 59 in his *Commentary on John*. Homilies 1–43 have been edited and translated into English. See Jeff W. Childers (ed. and transl.), *The Syriac Version of John Chrysostom's Commentary on John I. Mēmrē 1–43* (CSCO 651–652, Syr. 250–251; Louvain: Peeters, 2013). Fragments and/or selections of Homilies 62, 69, 74, 78, 83–85 have also been edited and translated into English. See Childers, "Studies in the Syriac Versions of St. John Chrysostom's Homilies on the New Testament," vol. 1, 220–224, 226–232, 234–237, 239–246, 248–253, 256–257, 263–264, 267–268, 270, 281–291, 294. For an edition and English translation of all of Homilies 62, 83–84, see Childers, "Studies in the Syriac Versions of St. John Chrysostom's Homilies on the New Testament," vol. 2, 45–79 and ibid., vol. 1, 371–413.

72 For a discussion of the two halves of Chrysostom's *Commentary on Matthew*, see Childers, "Studies in the Syriac Versions of St. John Chrysostom's Homilies on the New Testament," vol. 1, 17, n. 39.

73 Namely, the Apostle Paul. This is a reference to CPG 4427–4440. Extracts of the Syriac translation of this work (which consists of a number of homilies on the Pauline Epistles, with the exception of Galatians, 1–2 Timothy, and possibly Hebrews) have been preserved, though they remain unedited and untranslated. For a list and discussion of the manuscripts preserving these extracts, see Childers, "Studies in the Syriac Versions of St. John Chrysostom's Homilies on the New Testament," vol. 1, 36–60.

74 Baumstark references the existence of six books *On the Priesthood* in Syriac translation. See Baumstark, *Geschichte*, 80. These books remain unedited and untranslated. For a list of manuscripts containing these books, see ibid., 80, n. 6.

also, (a book) on baptism,[75]
a *mēmrā* against the Jews,[76]
(a book) on the monks of Egypt,[77]
also, a book of consolations,[78]

75 Assemani suggests 'Abdisho' has confused Chrysostom's book on baptism with Basil of Caesarea's (§14) two books entitled *On Baptism* (*CPG* 2896). See Assemani, *BibOr* 3.1., 26, n. 4. The Syriac translation of these Basilean books is not extant. Baumstark, however, proposes that this is a reference to the two books entitled *Catechesis for the Newly Baptized* (*CPG* 4464) and notes ms. British Library, Add. 14,727 (13th century), which contains two catechetical homilies by Chrysostom on ff. 85^{v}–105^{r}. See Baumstark, *Geschichte*, 80 and n. 8. These two catechetical homilies remain unedited and untranslated. For a further discussion, see Arthur B. Shippee, "The Known Syriac Witnesses to John Chrysostom's Catecheses, and New Manuscript Sources," *Le Muséon* 109:1–2 (1996): 87–111.

76 Baumstark suggests this may be a reference to either *Against the Jews, Orations 1–8* (*CPG* 4327) or *Against Jews and Gentiles that Christ is God* (*CPG* 4326). See Baumstark, *Geschichte*, 80. These works remain unedited and untranslated. For two manuscripts that preserve these works, see ibid., 80, n. 9–10. It is also possible that a pseudo-Chrysostomic work entitled "The disputation against the Jews which was produced by the holy Mar John, bishop of Constantinople" ([ܟܬܒ]ܐ ܕܡܪ ܝܘܚܢܢ ܩܬܝܪ ܕܐܬܬܒ ܠܡܪܝܟ ܡ̈ܠ̈ܐ ܥܡ ܝܗ̈ܘ̈ܕ̈ܝܐ ܕܐܬܬܒ ܒܫ̈ܢ̈ܝ̈ܗ̈ܘ̈ܢ ܕܡ̈ܠ̈ܟ̈ܘ̈ܬ̈ܐ)—of which David G.K. Taylor is currently producing an edition and English translation—may be the text to which 'Abdisho' is referring at this point. For an edition and discussion of the fragments of Chrysostom's homilies against the Jews that are preserved in Syriac, see Sergey Minov, "The Syriac Reception of John Chrysostom's *Homilies against the Jews*: First Soundings," *Zeitschrift für Antikes Christentum* 29 (forthcoming 2025).

77 This may be a reference to *Praise of the Egyptian Fathers* (*CPG* 5140, 4), which bears the name *Praise of the Monks of Egypt* in Syriac and has been edited. See Paulus Bedjan (ed.), *Acta martyrum et sanctorum*, vol. 7 (Paris / Leipzig: Otto Harrassowitz, 1897), 992–1001. This work, however, has not been translated. Assemani's suggestion that Chrysostom's book on the monks of Egypt should be considered the same as *The Book of the Institute of the First Monks who began under the Old Law and continue under the New, to Caprasius the monk* (which is credited to John II, bishop of Jerusalem [ca. 356–417]) can no longer be sustained, because this work was produced by the Carmelite Felip Ribot (d. 1391). For a further discussion, see Assemani, *BibOr* 3.1., 26, n. 6 and Richard Copsey (ed. and transl.), *Felip Ribot, O.Carm.: The Ten Books on the Way of Life and Great Deeds of the Carmelites*, 2nd ed. (Early Carmelite Spirituality 1; Kent, UK: Saint Albert's Press, 2007), ix–x. Cf. Thomas of Marga (9th century), who refers to this book in passing, as quoted in Budge, *The Book of Paradise*, vol. 1, lxii.

78 Assemani suggests this is a reference to the *Letters to Olympias*, which comprises Letters 1–17 of *Letters 1–242* (*CPG* 4405). See Assemani, *BibOr* 3.1., 27, n. 1. The Syriac version of this work remains unedited and untranslated. Baumstark, however, proposes that this is a reference to either the three books comprising the *Letter to Stageirios, Being Harassed by a Demon* (*CPG* 4310) or the *Letter to Cyriacus*, which is Letter 125 of *Letters 1–242*. These two works remain unedited and untranslated. For a list of manuscripts containing these letters, see Baumstark, *Geschichte*, 80, n. 12–13.

letters[79] on repentance,[80]
and[81] (a letter) to Justinius.[82]

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§ 18 Pseudo-Methodius of Olympus / Methodius of Olympus (fl. late 7th century / d. 312)—Assemani, ch. 17; Habbi, 43, *209-212*

The bishop Methodius
210 composed (a book) on the succession of generations[83]
and many letters
on various subjects.[84]

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79 Assemani presents the singular form of this noun.

80 Assemani suggests this is a reference to Books 1–2 of *On the Fall of Theodore* (*CPG* 4305). See Assemani, *BibOr* 3.1., 27, n. 2. Baumstark builds on Assemani's suggestion and proposes that this is either a reference to Book 1 of *To Demetrius on Compunction* (*CPG* 4308) and Book 2 of *To Stelechius on Compunction* (*CPG* 4309) or Books 1–2 of *On the Fall of Theodore*. These three works remain unedited and untranslated. For a list of manuscripts containing these works, see Baumstark, *Geschichte*, 80, n. 14–15.

81 Habbi incorrectly affixes ܕ݁ to "and" (ܘ). Assemani is followed here.

82 Assemani suggests this might be a reference to the *Letter to Pope Innocent*, 1 (*CPG* 4402) or the *Letter to Pope Innocent*, 2 (*CPG* 4403), because a *Letter to Justinius* (as written by Chrysostom) does not otherwise exist. See Assemani, *BibOr* 3.1., 27, n. 3. The Syriac translation of these works does not survive.

83 Habbi incorrectly presents "and generations" (ܘܕܪܐ). Assemani is followed here. This is a reference to the *Apocalypse of Pseudo-Methodius* (*CPG* 1830), which is falsely attributed to Methodius of Olympus. This work has been edited and translated into German. See Gerrit J. Reinink (ed. and transl.), *Die syrische Apokalypse des Pseudo-Methodius* (CSCO 540–541, Syr. 220–221; Louvain: Peeters, 1993). There is also an English translation of this work. See Paul J. Alexander, *The Byzantine Apocalyptic Tradition* (Berkeley: University of California Press, 1985), 36–51. A small fragment of this work is also preserved in Barhebraeus' Syriac *World Chronicle* and has been translated into English. See Ernest A. Wallis Budge (transl.), *The Chronography of Gregory Abû'l Faraj, the Son of Aaron, the Hebrew Physician, Commonly known as Bar Hebraeus, Being the First Part of His Political History of the World* (London: Oxford University Press, 1932), 3. From Syriac, the *Apocalypse of Pseudo-Methodius* was translated into Greek and Latin, as well as many other languages, and became very influential. See Willem J. Aerts and Georgius Arnoldus Antonius Kortekaas (eds. and transls.), *Die Apokalypse des Pseudo-Methodius. Die ältesten griechischen und lateinischen Übersetzungen* (CSCO 569–570, Subs. 97–98; Louvain: Peeters, 1998).

84 These letters, which should likely be credited to Methodius of Olympus, do not survive.

§19 Diodore of Tarsus[85] (d. 390)—Assemani, ch. 18; Habbi, 43, *213*–44, *224*

Diodore of Tarsus
composed sixty books in number,[86]
but the Arians burned (many of) them.
However, these have remained, which I will mention:
a book on providence,[87]
(a book) which refutes astrology,[88]

85 This entry was previously largely translated and partially analyzed in Brock, "'Let us now praise famous men'," 26–27. My analysis of this entry draws on Brock's work.

86 Barḥadbshabba ʿArbaya's (late 6th / early 7th century) *Ecclesiastical History* (§94) states that Diodore wrote "eighty volumes" (ܫܡܢܝܐ ܡܐܬܐ ܕܡܐܡܪ̈ܐ), while the *Chronicle of Seert* (9th–11th century) states that he wrote "about eighty volumes" (نحو ثمنين كتابا). See François Nau (ed. and transl.), *La première partie de l'Histoire de Barhadbešabba ʿArbaïa* (Patrologia Orientalis 23.2; Paris: Firmin-Didot, 1932), 316 [140] and Addai Scher (ed. and transl.), *Histoire nestorienne* (*Chronique de Séert*)*: Premère partie* (*II*) (Patrologia Orientalis 5.1; Paris: Firmin-Didot, 1910), 276 [164].

87 Maurice Brière (building on Baumstark) equates this work with a work on the Incarnation. See Maurice Brière, "Quelques fragments syriaques de Diodore, évêque de Tarse (378–394?)," *Revue de l'Orient chrétien* III, 10 [30] (1935–1936): 237, 274 and Baumstark, *Geschichte*, 105. Fragments of the Syriac translation of this work are preserved by Dadishoʿ Qaṭraya (late 7th century; §67), Isaac of Nineveh (late 7th century; §70), John of Dara (fl. first half of the 9th century), and Solomon of Baṣra (fl. 1222; §199). The Dadishoʿ and Isaac fragments have been edited and translated into French or English. See René Draguet (ed.), *Commentaire du livre d'Abba Isaïe* (*logoi I–XV*) *par Dadišo Qatraya* (*VIIe s.*) (CSCO 326, Syr. 144; Louvain: Secrétariat du CorpusSCO, 1972), 110; idem (transl.), *Commentaire du livre d'Abba Isaïe* (*logoi I–XV*) *par Dadišo Qatraya* (*VIIe s.*) (CSCO 327, Syr. 145; Louvain: Secrétariat du CorpusSCO, 1972), 85; Sebastian Brock (ed.), *Isaac of Nineveh* (*Isaac the Syrian*)*. "The Second Part", Chapters IV–XLI* (CSCO 554, Syr. 224; Louvain: Peeters, 1995), 157–159; idem (transl.), *Isaac of Nineveh* (*Isaac the Syrian*)*. "The Second Part", Chapters IV–XLI* (CSCO 555, Syr. 225; Louvain: Peeters, 1995), 167–169. The John of Dara fragment is found in his *Resurrection of Bodies*, which remains unedited and untranslated. For a further discussion, see Assemani, *BibOr* 2, 119–120; Brière, "Quelques fragments syriaques de Diodore," 276–278; S.P. Brock, "Iwannis of Dara," *GEDSH*, 224. The Solomon of Baṣra quotations have been collected and translated into German. See Rudolf Abramowski, "Der theologische Nachlaß des Diodor von Tarsus," *Zeitschrift für die neutestamentliche Wissenschaft* 42:1 (1949): 59–60, which also cites the earlier edition and English translation by Budge.

88 Barḥadbshabba ʿArbaya's *Ecclesiastical History* (§94) refers to this work as a book "against the Astrologers" (ܠܡܚܠ ܚܠܦ ܟܬܒܐ). See Nau, *La première partie de l'Histoire de Barhadbešabba ʿArbaïa*, 315 [139]-316 [140]. Brière draws attention to a Syriac fragment of Diodore's, which was written against the Bardaiṣanites, and suggests this is a fragment from *Against Fate* (*CPG* 3821), which she also equates with the *Book which Refutes Astrology*. This fragment, which is preserved in Emmanuel bar Shahhare's (d. 980) *Hexaemeron* (§190), remains unedited. For a German translation of this fragment, as well as a list of

(a book) against the Eunomians,[89]
220 and another (book) against the heretics.[90]
He also composed (a book) against the Jews,[91]
(a book) against the Manichaeans,[92]
(a book) against Apollinaris,[93]

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manuscripts containing this fragment, see Abramowski, "Der theologische Nachlaß des Diodor von Tarsus," 69 and Brière, "Quelques fragments syriaques de Diodore," 280–281.

89 Barḥadbshabba ʿArbaya's *Ecclesiastical History* (§ 94) refers to this work as a book "of the Anomeans" (ܥܡ ܠܐ ܗܘܡܝܐ). See Nau, *La première partie de l'Histoire de Barhadbešabba ʿArbaïa*, 315 [139]. The Syriac translation of this work does not survive.

90 Brière equates this work with "seven *mēmrē* against the supporters of Photinus [d. 376], Marcellus [d. 374], Sabellius [fl. ca. 215], and Paul of Samosata" [200–275] (ܫܒܥ ܡܐܡܪ̈ܐ ܕܥܠ ܦܘܛܝܢܘܣ ܘܥܠ ܡܪܩܠܝܢܘܣ ܘܥܠ ܣܒܠܝܢܘܣ ܘܥܠ ܦܘܠܘܣ ܕܫܡܝܫܛ ܕܐܬܐ ܠܥܠ ܟܬ̈ܒ̈ܐ), which Barḥadbshabba ʿArbaya's *Ecclesiastical History* (§ 94) lists among Diodore's works. See Brière, "Quelques fragments syriaques de Diodore," 237 and Nau, *La première partie de l'Histoire de Barhadbešabba ʿArbaïa*, 315 [139]. The Syriac translation of this work does not survive.

91 Barḥadbshabba ʿArbaya's *Ecclesiastical History* (§ 94) states that Diodore wrote "two books against the Jews" (ܬܪ̈ܝܢ ܡܐܡܪ̈ܐ ܠܥܠ ܟܬ̈ܒ̈ܐ ܝܗ̈ܘܕ̈ܝܐ). See Nau, *La première partie de l'Histoire de Barhadbešabba ʿArbaïa*, 315 [139]. This book does not survive.

92 This is a reference to *Against the Manichaeans* (*CPG* Suppl. 3823). Barḥadbshabba ʿArbaya's *Ecclesiastical History* (§ 94) states that Diodore wrote "three books against the Manicheans" (ܬܠܬ̈ܐ ܡܐܡܪ̈ܐ ܠܥܠ ܟܬ̈ܒ̈ܐ ܡܢܝ̈ܐ). In a similar way, the *Chronicle of Seert* states that these three books were written "against Manichaeism" (على المنوية). See Nau, *La première partie de l'Histoire de Barhadbešabba ʿArbaïa*, 315 [139] and Scher, *Histoire nestorienne* (*Chronique de Séert*)*: Première partie* (*II*), 276 [164]. The Syriac translation of this work does not survive.

93 Namely, Apollinaris of Laodicea (d. 382). This work is a reference to *Against Apollinarius* (*CPG* Suppl. 3824). Brière (building on Assemani) equates this work with *Against the Synousiasts*. See Brière, "Quelques fragments syriaques de Diodore," 273–274 and Assemani, *BibOr* 3.1., 29, n. 7. Barḥadbshabba ʿArbaya's *Ecclesiastical History* (§ 94) states that Diodore wrote "three books against Apollinaris" (ܬܠܬ̈ܐ ܡܐܡܪ̈ܐ ܠܥܠ ܟܬ̈ܒ̈ܐ ܐܦܠܝܢܪܝܣ). See Nau, *La première partie de l'Histoire de Barhadbešabba ʿArbaïa*, 315 [139]. Several fragments of the Syriac translation of this work have been edited and translated into French. See de Lagarde, *Analecta Syriaca*, 91–100 and Brière, "Quelques fragments syriaques de Diodore," 246–273. Luise Abramowski published a German translation (along with the Syriac text edited by de Lagarde) of these same fragments, as well as a German translation (along with the Syriac text edited by J. Lebon) of further fragments of this same work, the latter being preserved in the Syriac translation of Severus of Antioch's (d. 538) *Against the Grammarian* (*CPG* 7024), ms. British Library, Add. 14,533 (8th or 9th century), f. 5^{r}, and ms. British Library, Add. 12,155 (8th century), f. 255^{r}. See Abramowski, "Der theologische Nachlaß des Diodor von Tarsus," 23–55, 58–59, which also cites the earlier edition and Latin translation by J. Lebon. More recently, John Behr has published a new edition and English translation of the de Lagarde and J. Lebon fragments. See John Behr, *The Case against Diodore and Theodore: Texts and Their Contexts* (Oxford: Oxford University Press, 2011), 168–194, 234–241.

and a commentary on part of Matthew.[94]

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§ 20 Theodore of Mopsuestia[95] (ca. 350–ca. 428)—Assemani, ch. 19; Habbi, 44, *225–50*, *296*

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225 Theodore the Interpreter
composed forty-one volumes
consisting of[96] a hundred and fifty prophets,
each prophet[97] (having) thirty sections.[98]
He composed a commentary on the book of Genesis
230 in three parts,
addressed to the great Alphaeus,
factual and spiritual.[99]

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94 This was originally part of a larger commentary on the Bible, which Barḥadbshabba ʿArbaya's *Ecclesiastical History* (§ 94) describes as "a commentary on the two Testaments" (ܦܫܝܛܬܐ ܕܬܪܥܝܗܘܢ ܩܝܡܝܐ). See Brière, "Quelques fragments syriaques de Diodore," 237 and Nau, *La première partie de l'Histoire de Barhadbešabba ʿArbaïa*, 315 [139]. The Syriac translation of this work does not survive.

95 Brock, "'Let us now praise famous men'," 27–29 previously translated most of this entry into English, presented the *CPG* numbers for its corresponding works, and compared its addressees with the corresponding addressees in the *Chronicle of Seert*, Chapter 53, the latter of which builds on the French translation and analysis of this entry in J.-M. Vosté, "La chronologie de l'activité littéraire de Théodore de Mopsueste," *Revue Biblique* 34:1 (1925): 54–81. My analysis of this entry draws on Vosté and Brock's work.

96 Habbi incorrectly presents ܕܡܢ. Assemani is followed here.

97 Habbi incorrectly presents the plural form of this noun. Assemani is followed here.

98 This is likely a measurement of textual quantity, rather than a reference to Jewish or Christian prophets. The Qurʾān was divided not only into 114 surahs, but also into 30 ajzāʾ, (أَجْزَاءٌ, sing. جُزْءٌ, juzʾ) or "parts," which could be borrowed from libraries in this form. So, could ʿAbdishoʿ be boasting that Theodore's writings were 150 times the size of the Qurʾān? (Taylor made this suggestion to the author of this translation in a private correspondence.)

99 This is a reference to the *Fragments on Genesis* (*CPG* 3827). The *Chronicle of Seert* states this was a commentary on "the Torah" (التوراة) and was addressed to "Alipha" (آليفا). See Scher, *Histoire nestorienne* (*Chronique de Séert*)*: Première partie* (*II*), 289 [177]. The Syriac translation of this work survives in fragments, several of which have been edited and translated into Latin and French. See Eduard Sachau (ed. and transl.), *Theodori Mopsuesteni fragmenta syriaca e codicibus Musei Britannici Nitriacis edidit atque in latinum sermonem vertit* (Leipzig: W. Engelmann, 1869), 1–34 (Syriac), 1–21 (Latin); Raymond M. Tonneau, "Théodore de Mopsueste: Interpretation (du livre) de la Genèse (Vat. Syr. 120, ff. 1–v)," *Le Muséon* 66:1–2 (1953): 45–64; Taeke Jansma, "Théodore de Mopsueste, Interprétation du livre de la Genèse: Fragments de la version syriaque (B.M. Add. 17,189, fol. 17–21)," *Le Muséon* 75:1–2 (1962): 63–92. For (lists of) further, and sometimes corresponding, Syr-

He expounded (the Psalms of) David in five volumes,
(addressed) to Cerdon and his brother.[100]
235 He expounded the Twelve Prophets
in two parts for Martyrius.[101]

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iac fragments of Theodore's *Commentary on Genesis*, as preserved by the *Commentary on Genesis-Exodus 9:32* (first half of the 8th century), Theodore bar Koni (fl. end of the 8th century; §136), Isho' bar Nun (d. 828; §90), Isho'dad of Merv (fl. ca. 850; §143), the *Anonymous Commentary* (10th century), and the *Gannat Bussame* (between the 10th and beginning of the 13th century; §122), see Lucas Van Rompay (transl.), *Le commentaire sur Genèse-Exode 9, 32 du manuscrit* (*olim*) *Diyarbakir 22* (CSCO 484, Syr. 206; Louvain: Peeters, 1986), 209 (under "Interprète"), 216 (under "Théodore de Mopsueste"); Robert Hespel and René Draguet (transls.), *Théodore bar Koni: Livre des Scolies* (*recension de Séert*) (CSCO 432, Syr. 188; Louvain: Peeters, 1982), 305 (under "Théodore de Mopsueste," specifically I, 24-II, 121); Ernest G. Clarke, *The Selected Questions of Ishō bar Nūn on the Pentateuch: Edited and Translated from MS Cambridge Add. 2017, with a Study of the Relationship of Ishō'dādh of Merv, Theodore Bar Kōnī and Ishō bar Nūn on Genesis* (Studia Post-Biblica 5; Leiden: E.J. Brill, 1962), ff. 4^{r}, 5^{v}–6^{r}, 12^{v}–13^{r}, 17^{r} (Syriac), 21, 23, 30, 34, (English); Van den Eynde, *Genèse* (CSCO 156), 268–269 (under "Théodore de Mopsueste"); ms. Kirkuk 8 (1706), ff. 18^{r}, 31^{r}, 38^{r}, 39^{r}, 42^{v}, 45^{v}; G.J. Reinink (ed.), *Gannat Bussame 1: Die Adventssonntage* (CSCO 501, Syr. 211; Louvain: Peeters, 1988), (possibly 7), 65–66; idem (transl.), *Gannat Bussame 1: Die Adventssonntage* (CSCO 502, Syr. 212; Louvain: Peeters, 1988), (possibly 7), 78.

100 This is a reference to the *Exposition on the Psalms* (*CPG* 3833). The *Chronicle of Seert* states this commentary was produced in "three volumes" (ثلثة كتب) and addressed to "Cedron" (قدرون) alone. See Scher, *Histoire nestorienne* (*Chronique de Séert*)*: Première partie* (*II*), 289 [177]. The Syriac translation of this work survives incomplete and has been edited and translated into French. See Van Rompay, *Théodore de Mopsueste* (CSCO 435), 14–83 and idem, *Théodore de Mopsueste* (CSCO 436), 18–100. For (a list of) further Syriac fragments of Theodore's *Commentary on Psalms*, as preserved by Isho' bar Nun (§90) and Isho'dad of Merv (§143), see ms. Cambridge, University Library, Add. 2017 (1706), ff. 46^{r}–47^{v} and Ceslas van den Eynde (transl.), *Commentaire d'Išo'dad de Merv sur l'Ancien Testament, VI: Psaumes* (CSCO 434, Syr. 186; Louvain: Peeters, 1981), 228 (under "Théodore de Mopsueste"). Fragments of this work are also preserved in the anonymous *Commentary on Psalms* (in ms. Berlin, Sachau 215 [1882]) and the *Denḥa-Grigor Commentary* (first half of the 9th century?), though the extent of their use in these two works has yet to be established.

101 Habbi incorrectly presents the plural form of this proper name. Assemani is followed here. This work is a reference to the *Commentary on the Twelve Minor Prophets* (*CPG* 3834). The *Chronicle of Seert* states this commentary was addressed to "Mar Toma" (مار طومى); Scher suggests rendering this name as "Mar Touba." See Scher, *Histoire nestorienne* (*Chronique de Séert*)*: Première partie* (*II*), 289 [177]. The Syriac translation of this work survives in fragments, several of which have been edited but not translated. See Sachau, *Theodori Mopsuesteni fragmenta syriaca*, 35–44 (Syriac). Numerous other Syriac fragments of this Theodorean work are preserved by Isho'dad of Merv (§143). For a table listing the page and line numbers of these fragments, see Ceslas van den Eynde (transl.), *Commentaire d'Išo'dad de Merv sur l'Ancien Testament, IV: Isaïe et les Douze* (CSCO 304, Syr. 129; Louvain: Secrétariat du CorpusSCO, 1969), xiv–xvii. Other Syriac fragments of this Theodorean work are preserved by Theodore bar Koni (§136), Isho' bar Nun (§90), and Simon the Persecuted

He expounded Samuel in one volume,
(addressed) to Mamrianus[102]
and Job in two parts,
(addressed) to Cyril the Egyptian.[103]
He expounded Ecclesiastes in one book,
at the request of Porphyrius,[104]
and he expounded and explained

(late 12th-early 14th century). With the exception of Ishoʿ bar Nun, these have been edited and translated into French and Russian. See Addai Scher (ed.), *Theodorus bar Kōnī: Liber scholiorum* (CSCO 55, Syr. 19; Paris: Typographeo Reipublicae, 1910), 291, 293; Robert Hespel and René Draguet (transls.), *Théodore bar Koni: Livre des Scolies* (*recension de Séert*) (CSCO 431, Syr. 187; Louvain: Peeters, 1981), 249, 251; ms. Cambridge, University Library, Add. 2017, ff. 39^{r}, 40^{r}; Alexander V. Tamrazov, "Newly Discovered Fragments from 'Contra magos' and Previously Unpublished Syriac Quotations from Other Works of Theodore of Mopsuestia," Introductory Article, Critical Text, Russian Translation and Commentaries, *Bible and Christian Antiquity* 2:22 (2024): 29–30 (in Russian).

102 This is a reference to the *Fragments on the Kingdoms* (*CPG* 3832). The *Chronicle of Seert* states this commentary was addressed to "Marbabi" or "Marbani" (مر بابی / مر بانی; the dot above or below the "b" (ب) or "n" (ن), respectively, is missing.) See Scher, *Histoire nestorienne* (*Chronique de Séert*)*: Première partie* (*II*), 289 [177]. The Syriac translation of this work (on Samuel) survives in the form of loose citations and allusions, as preserved by Theodore bar Koni (§ 136), Ishoʿdad of Merv (§ 143), and the *Gannat Bussame* (§ 122). These have been edited and translated into French and German. See Scher, *Theodorus bar Kōnī* (CSCO 55), 223; Hespel and Draguet, *Théodore bar Koni* (*recension de Séert*) (CSCO 431), 203; Ceslas van den Eynde (ed.), *Commentaire d'Išoʿdad de Merv sur l'Ancien Testament, III: Livres des Sessions* (CSCO 229, Syr. 96; Louvain: Secrétariat du CorpusSCO, 1962), 56, 68; idem (transl.), *Commentaire d'Išoʿdad de Merv sur l'Ancien Testament, III: Livres des Sessions* (CSCO 230, Syr. 97; Louvain: Secrétariat du CorpusSCO, 1963), 68, 82; Reinink, *Gannat Bussame* (CSCO 501), 87; idem, *Gannat Bussame* (CSCO 502), 107.

103 This is a reference to the *Fragments on Job* (*CPG* 3835). The Syriac translation of this work survives in the form of direct citations, loose citations, and allusions, as preserved by Ishoʿdad of Merv (§ 143), the *Anonymous Commentary*, and the *Opuscula nestoriana* (original date unknown). With the exception of the *Anonymous Commentary*, these have been edited and/or translated into French. See Van den Eynde, *Livres des Sessions* (CSCO 229), 234–235, 237, 245, 262, 265–266, 268; idem, *Livres des Sessions* (CSCO 230), 277–280, 291, 311, 316–317, 320–321; ms. (*olim*) Diyarbakir 22 (11th–12th century), ff. 147^{v}–148^{r}, 151^{r}, 156^{v}–157^{r}, 159^{r}; Johann Georg Ernst Hoffmann (ed.), *Opuscula nestoriana syriace tradidit* (Kiel: G. von Maack / Paris: Maisonneuve, 1880), 118.

104 This is a reference to the *Commentaries on Ecclesiastes* (*CPG* 3836). The *Chronicle of Seert* states this commentary was addressed to "Mar Phurya" (مر فوریا). See Scher, *Histoire nestorienne* (*Chronique de Séert*)*: Première partie* (*II*), 289 [177]. The Syriac translation of this work survives in fragmented form. While it has been edited, it remains untranslated. See Werner Strothmann (ed.), *Das syrische Fragment des Ecclesiastes-Kommentars von Theodor von Mopsuestia: Syrischer Text mit vollständigem Wörterverzeichnis* (Göttinger Orientforschungen, I; Reihe: Syriaca 28; Wiesbaden: Otto Harrassowitz, 1988).

Isaiah, Ezekiel,
Jeremiah, and Daniel,
each one in one volume.[105]
With these (writings) he completed and ended
his work on the Old (Testament).
He expounded Matthew in one part,
(addressed) to Julius,[106]
and Luke and John

105 Concerning Isaiah, this is a reference to the *Fragments on Isaiah* (*CPG* 3838). Aside from one possible fragment (which Van den Eynde suggests may originate from the Syriac translation of either Theodore's *Commentary on Isaiah* or his *Commentary on the Twelve Minor Prophets*), the Syriac translation of this work does not survive. This possible fragment has been edited and translated into French. See Ceslas van den Eynde (ed.), *Commentaire d'Išoʿdad de Merv sur l'Ancien Testament, IV: Isaïe et les Douze* (CSCO 303, Syr. 128; Louvain: Secrétariat du CorpusSCO, 1969), 29; idem, *Isaïe et les Douze* (CSCO 304), 38 and n. 3. Concerning Ezekiel, Jeremiah, and Daniel, these commentaries do not survive.

106 This is a reference to the *Fragments on Matthew* (*CPG* 3840). Two fragments of the Syriac translation of this work have been edited by de Lagarde. See idem, *Analecta Syriaca*, 107–108. Further fragments are preserved as direct citations, loose citations, and allusions by the *Commentary on Genesis-Exodus 9:32*, Theodore bar Koni (§136), Ishoʿ bar Nun (§90), Išoʿdad of Merv (§143), the *Anonymous Commentary*, the *Gannat Bussame* (§122), and Simon the Persecuted. With the exception of Ishoʿ bar Nun, these have been edited and translated into French, English, German, and Russian. See Lucas Van Rompay (ed.), *Le commentaire sur Genèse-Exode 9, 32 du manuscrit* (*olim*) *Dîyarbakir 22* (CSCO 483, Syr. 205; Louvain: Peeters, 1986), 70; idem, *Le commentaire sur Genèse-Exode 9, 32* (CSCO 484), 90 and n. 24 (for comparable references to Bar Koni, Ishoʿ bar Nun, and Išoʿdad); ms. Cambridge, University Library, Add. 2017, ff. 69^{r}, 79^{v}–80^{r}, 82^{v}, 83^{v}; Gibson, *Vol. II: Matthew and Mark in Syriac* (Horae Semiticae 6), 11, 14–15, 38, 50, 52, 61, 65, 91, 93, 102, 127, 136, 169, 183; idem, *Vol. I: Translation* (Horae Semiticae 5), 7, 9, 23, 30–31, 36, 39, 54–55, 60, 75, 81, 100, 109; Abraham Levene, *The Early Syriac Fathers on Genesis from a Syriac Ms. on the Pentateuch in the Mingana Collection* (London: Taylor's Foreign Press, 1951), 50–49 (Syriac), 86 (English); Reinink, *Gannat Bussame* (CSCO 501), 98, 100; idem, *Gannat Bussame* (CSCO 502), 119, 122; Tamrazov, "Newly Discovered Fragments from 'Contra magos' and Previously Unpublished Syriac Quotations from Other Works of Theodore of Mopsuestia," 28–29 (in Russian). It is also possible that Theodore bar Koni relies on Theodore's *Commentary on Matthew* at select points, but this remains uncertain. For these possible Theodorean references in Bar Koni, see Addai Scher (ed.), *Theodorus bar Kōnī: Liber scholiorum* (CSCO 69, Syr. 26; Paris: Typographeo Reipublicae, 1912), 55, 57, 60, 118–119; Hespel and Draguet, *Théodore bar Koni* (*recension de Séert*) (CSCO 432), 40–41, 43, 86. Theodore is also referenced and/or quoted in the *Anonymous Commentary on Matthew*, as well as other *Anonymous Commentary* New Testament books. While these books remain unpublished and largely unexplored, Reinink footnotes several instances where the *Anonymous Commentary* attributes a fragment to and/or anonymously borrows from Theodore, while the *Gannat Bussame* often anonymizes the same fragment. For a further discussion of these Theodorean fragments in the *Anonymous Commentary* New Testament, as noted

in two volumes for Eusebius.[107]
He expounded Acts
in one volume, (addressed) to Basil.[108]

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by Reinink, see the *Gannat Bussame* pages (and their corresponding footnotes therein) cited in both this footnote and the following footnotes connected to § 20.

107 Concerning Luke, this is a reference to the *Fragments on Luke* (*CPG* 3842). The Syriac translation of this work survives in the form of direct citations, loose citations, and allusions, as preserved by Dadishoʿ Qaṭraya (§ 67), Ishoʿ bar Nun (§ 90), Ishoʿdad of Merv (§ 143), the *Gannat Bussame* (§ 122), and the *Opuscula nestoriana*. With the exception of Ishoʿ bar Nun, these have been edited and/or translated into French and German. See Draguet, *Commentaire du livre d'Abba Isaïe* (CSCO 326), 275; idem, *Commentaire du livre d'Abba Isaïe* (CSCO 327), 212; David Phillips (ed. and transl.), *Dadishoʿ Qatraya. Commentaire sur le Paradis des Pères*, vol. 1 (Sources Chrétiennes 626; Paris: Éditions du Cerf, 2022), 186–189 (*DQC* I, 18), 190–193 (*DQC* I, 21); idem (ed. and transl.), *Dadishoʿ Qatraya. Commentaire sur le Paradis des Pères*, vol. 2 (Sources Chrétiennes 627; Paris: Éditions du Cerf, 2023), 318–319 (*DQC* II, 94); David Phillips (ed. and transl.), *Dadishoʿ Qatraya. Commentaire sur le Paradis des Pères*, vol. 3 (Sources Chrétiennes 628; Paris: Éditions du Cerf, 2023), 20–21 (*DQC* II, 183), 114–117 (*DQC* II, 213), 202–203 (*DQC* II, 251); ms. Cambridge, University Library, Add. 2017, ff. 72^{v}, 78^{r}, 79^{v}–80^{r}, 83^{v}; Margaret Dunlop Gibson (ed.), *The Commentaries of Ishoʿdad of Merv, Bishop of Hadatha* (*c. 850 A.D.*)*, in Syriac and English, Vol. III: Luke and John in Syriac* (Horae Semiticae 7; Cambridge: Cambridge University Press, 1911), 47, 59, 87; idem, *Vol. I: Translation* (Horae Semiticae 5), 177, 184, 201; Reinink, *Gannat Bussame* (CSCO 501), 14, 17–18, 25–26, 48–49, 54, 81, 85; idem, *Gannat Bussame* (CSCO 502), 16, 20–21, 29, 31, 57, 59, 65, 98, 104; Hoffmann, *Opuscula nestoriana syriace tradidit*, 121. It is also possible that Theodore bar Koni (§ 136) relies on Theodore's *Commentary on Luke* at select points, but this remains uncertain. For these possible Theodorean references in Bar Koni, see Scher, *Theodorus bar Kōnī* (CSCO 69), 65, 107 and Hespel and Draguet, *Théodore bar Koni* (*recension de Séert*) (CSCO 432), 46–47, 77–78. For further possible usages of Theodore's *Commentary on Luke* (and/or his apology which precedes this *Commentary*) by Dadishoʿ Qaṭraya and the *Gannat Bussame*, see Draguet, *Commentaire du livre d'Abba Isaïe* (CSCO 326), 208, 259–260, 265, 268–269; idem, *Commentaire du livre d'Abba Isaïe* (CSCO 327), 160, 200, 204, 206–207; Reinink, *Gannat Bussame* (CSCO 501), 16–17, 23, 48, 51–52, 56, 83; idem, *Gannat Bussame* (CSCO 502), 18–19, 25, 57–58, 61, 63, 68, 101. For further possible usages of Theodore's *Commentary on Luke* by Ishoʿ bar Nun, see the previous footnote. Concerning John, this is a reference to *Commentaries on John* (*CPG* 3843). The Syriac translation of this work has been edited twice and translated into Latin and English. See Jean Baptiste Chabot (ed.), *Commentarius Theodori Mopsuesteni in Evangelium D. Johannis in libros vii partitus: Versio syriaca juxta codicem parisiensem cccviii edita. Tomus i: Textus syriacus* (Paris: Ernest Leroux, 1897); Jacques Marie Vosté (ed. and transl.), *Theodori Mopsuesteni Commentarius in Evangelium Iohannis Apostoli* (CSCO 115–116, Syr. 62–63; Louvain: Secrétariat du CorpusSCO, 1940); Marco Conti (transl.), *Theodore of Mopsuestia. Commentary on the Gospel of John* (Ancient Christian Texts; Downers Grove, IL: InterVarsity Press, 2010).

108 This is a reference to the *Fragments on the Acts of the Apostles* (*CPG* 3844). The *Chronicle of Seert* states this commentary was addressed to "Eusie" (اوسيا). See Scher, *Histoire nestorienne* (*Chronique de Séert*)*: Première partie* (*II*), 289 [177]. The Syriac translation of

255 He expounded the Letter to the Romans,
(addressed) to Eusebius.[109]
He explained and composed a commentary

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this work survives in the form of direct citations, loose citations, and allusions, as preserved by Dadisho' Qaṭraya (§67), Isho' bar Nun (§90), Isho'dad of Merv (§143), and the *Gannat Bussame* (§122). With the exception of Isho' bar Nun, these have been edited and translated into English and German. See Alphonse Mingana, *Woodbrooke Studies: Christian Documents in Syriac, Arabic, and Garshūni, Edited and Translated with a Critical Apparatus. Vol. 7: Early Christian Mystics* (Cambridge: W. Heffer & Sons, 1934), 213, col. 2–214, col. 1 (Syriac), 94 (English); ms. Cambridge, University Library, Add. 2017, f. 94^{v}; Margaret Dunlop Gibson (ed. and transl.), *The Commentaries of Isho'dad of Merv, Bishop of Hadatha* (*c. 850 A.D.*), *in Syriac and English, Vol. IV: Acts of the Apostles and Three Catholic Epistles* (Horae Semiticae 10; Cambridge: Cambridge University Press, 1913), 26–27, 39, 41 (Syriac), 19, 28, 30 (English). In her introduction, Gibson compares a passage from the *Gannat Bussame* with Isho'dad's *Commentary on Acts*, the former of which quotes Theodore's commentary on Acts 17:23. See Gibson, *Vol. IV: Acts of the Apostles and Three Catholic Epistles* (Horae Semiticae 10), xiii. Vosté was not able to locate this passage in his base manuscript of the *Gannat Bussame* (ms. Vatican, Syr. 494 [1925]), and it is not found in Reinink's edition. Vosté also published two extracts of the *Gannat Bussame* which adapt and summarize the Syriac translation of Theodore's Prologue to his *Commentary on Acts*. See J.-M. Vosté, "Le Gannat Bussame," *Revue Biblique* 37:3 (1928): 397, 399.

109 This is a reference to the *Fragments on the Letter to the Romans* (*CPG* 3846). The *Chronicle of Seert* states this commentary was addressed to "Athanasius" (اثناسيوس). See Scher, *Histoire nestorienne* (*Chronique de Séert*)*: Première partie* (*II*), 289 [177]. One fragment of the Syriac translation of this work has been edited and translated into Latin, with two further fragments translated into Latin based on de Lagarde's edition. See Sachau, *Theodori Mopsuesteni fragmenta syriaca*, 99–100 (Syriac), 61, 63, 69 (Latin). Vosté published an extract of the *Gannat Bussame* (§122), which reproduces a fragment of the Syriac translation of Theodore's *Commentary on Romans*. See idem, "Le Gannat Bussame," 415. Other Syriac fragments of this work survive in the form of direct citations, loose citations, and allusions, as preserved by Simeon of Revardashir (mid-7th century; §194), Dadisho' Qaṭraya (§67), Isho' bar Nun (§90), Isho'dad of Merv (§143), and the *Gannat Bussame*. With the exception of Isho' bar Nun, these have been edited and translated into German, French, and English. See Eduard Sachau (ed. and transl.), *Syrische Rechtsbücher*, vol. 3 (Berlin: G. Reimer, 1914), 245 (Syriac), 244 (German); Phillips, *Dadisho' Qatraya. Commentaire sur le Paradis des Pères*, vol. 2 (Sources Chrétiennes 627), 386–387 (*DQC* II, 116); ms. Cambridge, University Library, Add. 2017, ff. 97^{r}–97^{v}, 98^{v}–99^{v}, 100^{v}; Margaret Dunlop Gibson (ed.), *The Commentaries of Isho'dad of Merv, Bishop of Hadatha* (*c. 850 A.D.*), *in Syriac and English, Vol. V, Part I: The Epistles of Paul the Apostle in Syriac* (Horae Semiticae 11; Cambridge: Cambridge University Press, 1916), 8; idem (transl.), *The Commentaries of Isho'dad of Merv, Bishop of Hadatha* (*c. 850 A.D.*), *in Syriac and English, Vol. V, Part II: The Epistles of Paul the Apostle in English* (Horae Semiticae 11; Cambridge: Cambridge University Press, 1916), 5; Reinink, *Gannat Bussame* (CSCO 501), 43, 91, 93–95; idem, *Gannat Bussame* (CSCO 502), 51, 111–112, 114–116. For further possible references to Theodore's *Commentary on Romans*, see Reinink, *Gannat Bussame* (CSCO 501), 39–40; idem, *Gannat Bussame* (CSCO 502), 47–48.

on the two Letters to the Corinthians[110]
in two parts,
at the request of Theodore.[111]
Eustratius sought a commentary
(on) four Letters, which I will mention:[112]
the Letter to the Galatians,
the Letter to the Ephesians,
(the Letter) to the Philippians,
and the Letter to the Colossians.[113]

110 Namely, 1–2 Corinthians.

111 This is a reference to the *Fragments on the Letters to the Corinthians 1 and 2* (*CPG* 3847). While the *Chronicle of Seert* also states this commentary was addressed to "Theodore" (تياذوزى), it implies that it was limited to 1 Corinthians alone. See Scher, *Histoire nestorienne* (*Chronique de Séert*): *Première partie* (*II*), 289 [177]. Vosté published two extracts of the *Gannat Bussame* (§122), which consist of two fragments from the Syriac translation of Theodore's *Commentary on 1 Corinthians*. See Vosté, "Le Gannat Bussame," 415–416. Other Syriac fragments of Theodore's *Commentary on 1–2 Corinthians* survive as direct citations, loose citations, and allusions, as preserved by Simeon of Revardashir (§194), Dadisho' Qaṭraya (§67), Isho' bar Nun (§90), and Isho'dad of Merv (§143). With the exception of Isho' bar Nun, these have been edited and translated into German, French, and English. See Sachau, *Syrische Rechtsbücher*, vol. 3, 231 (Syriac), 230 (German); Draguet, *Commentaire du livre d'Abba Isaïe* (CSCO 326), 129, 267, 275; idem, *Commentaire du livre d'Abba Isaïe* (CSCO 327), 99, 206, 212; ms. Cambridge, University Library, Add. 2017, f. 103^{v}; Gibson, *Vol. v, Part I: The Epistles of Paul the Apostle in Syriac* (Horae Semiticae 11), 51, 53, 63, 66, 85–86; idem, *Vol. v, Part II: The Epistles of Paul the Apostle in English* (Horae Semiticae 11), 33–35, 41, 43, 56. For a further possible use of Theodore's *Commentary on 2 Corinthians* by Dadisho' Qaṭraya, see Draguet, *Commentaire du livre d'Abba Isaïe* (CSCO 326), 274 and idem, *Commentaire du livre d'Abba Isaïe* (CSCO 327), 211.

112 Habbi incorrectly presents the pe'al perfect form ܚܕܐ. Assemani is followed here.

113 This is a reference to the *Commentaries on the Minor Epistles of Paul* (*CPG* 3845). The *Chronicle of Seert* states these commentaries, along with a commentary on 2 Corinthians, were addressed to "Tartalis" (طرطالسا). See Scher, *Histoire nestorienne* (*Chronique de Séert*): *Première partie* (*II*), 289 [177]-290 [178]. Vosté published several extracts of the *Gannat Bussame* (§122), which consist of fragments from the Syriac translation of all four of these Theodorean commentaries. See Vosté, "Le Gannat Bussame," 401–406, 408–412. Other Syriac fragments of Theodore's *Commentary on Ephesians* and *Commentary on Philippians* are preserved by Dadisho' Qaṭraya (§67), Isho'dad of Merv (§143), and Simon the Persecuted. These have been edited and translated into French, English, and Russian. See Draguet, *Commentaire du livre d'Abba Isaïe* (CSCO 326), 275; idem, *Commentaire du livre d'Abba Isaïe* (CSCO 327), 212; Gibson, *Vol. v, Part I: The Epistles of Paul the Apostle in Syriac* (Horae Semiticae 11), 103, 107, 110; idem, *Vol. v, Part II: The Epistles of Paul the Apostle in English* (Horae Semiticae 11), 68, 70–71, 73; Tamrazov, "Newly Discovered Fragments from 'Contra magos' and Previously Unpublished Syriac Quotations from Other Works of Theodore of Mopsuestia," 31 (in Russian).

He[114] expounded the two (Letters) to the Thessalonians,[115]
at the request of Jacob.[116]
He expounded the two Letters to Timothy,[117]
(addressed) to Peter.[118]
He expounded (the Letters) to Titus and Philemon,
at the request (of) Quirinus.[119]
(He) also (addressed) the Letter to the Hebrews
to the same person.[120]

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114 Namely, Theodore of Mopsuestia.

115 Namely, 1–2 Thessalonians.

116 This is a reference to the *Commentaries on the Minor Epistles of Paul* (*CPG* 3845). The *Chronicle of Seert* also states this commentary was addressed to "Jacob" (يعقوب). See Scher, *Histoire nestorienne* (*Chronique de Séert*)*: Première partie* (*II*), 290 [178]. Vosté published an extract of the *Gannat Bussame* (§122), which reproduces a lengthy fragment of the Syriac translation of Theodore's *Commentary on 1 Thessalonians*. See Vosté, "Le Gannat Bussame," 406–408. One Syriac fragment of Theodore's *Commentary on 2 Thessalonians* is preserved by Isho'dad of Merv (§143), and it has been edited and translated into English. See Gibson, *Vol. V, Part I: The Epistles of Paul the Apostle in Syriac* (Horae Semiticae 11), 131–132 and idem, *Vol. V, Part II: The Epistles of Paul the Apostle in English* (Horae Semiticae 11), 89.

117 Namely, 1–2 Timothy.

118 This is a reference to the *Commentaries on the Minor Epistles of Paul* (*CPG* 3845). The *Chronicle of Seert* states this commentary was addressed to "Mauriqi" (موريقى). See Scher, *Histoire nestorienne* (*Chronique de Séert*)*: Première partie* (*II*), 290 [178]. Vosté published several extracts of the *Gannat Bussame* (§122), which consist of fragments from the Syriac translation of Theodore's *Commentary on 1 Timothy* and *Commentary on 2 Timothy*. See Vosté, "Le Gannat Bussame," 412–414.

119 This is a reference to the *Commentaries on the Minor Epistles of Paul* (*CPG* 3845). The Syriac translation of Theodore's *Commentary on Titus* and *Commentary on Philemon* does not survive.

120 This is a reference to the *Fragments on the Letter to the Hebrews* (*CPG* 3848). The *Chronicle of Seert* states the commentaries on Philemon and Hebrews were addressed to "Heudatos" (هوذاطوس). See Scher, *Histoire nestorienne* (*Chronique de Séert*)*: Première partie* (*II*), 290 [178]. One fragment of the Syriac translation of this work has been translated into Latin, based on de Lagarde, *Analecta Syriaca*, 108. See Sachau, *Theodori Mopsuesteni fragmenta syriaca*, 70. Another fragment has been preserved in the Syriac translation of Severus of Antioch's *Against the Grammarian*, and it has been edited and translated into Latin. See Joseph Lebon (ed.), *Severi Antiocheni Liber contra impium Grammaticum: orationis tertiae pars prior* (CSCO 93, Syr. 45; Louvain: Typographeo Reipublicae, 1929), 294 and idem (transl.), *Severi Antiocheni Liber contra impium Grammaticum: orationis tertiae pars prior* (CSCO 94, Syr. 46; Louvain: Typographeo Reipublicae, 1929), 206. Vosté published several extracts of the *Gannat Bussame* (§122), which adapt and summarize the Syriac translation of Theodore's *Commentary on Hebrews*. See Vosté, "Le Gannat Bussame," 416–418. Other Syriac fragments of Theodore's *Commentary on Hebrews* are preserved by Isho' bar Nun (§90) and Isho'dad of Merv (§143), the latter of which has been edited and translated into English. See ms. Cambridge, University Library, Add. 2017, f. 107^{v}; Gibson, *Vol. V, Part I:*

He concluded the commentary on the entire Apostle[121]
in five volumes.[122]
He also has a book[123] on the mysteries
and (a book) on faith,[124]
a volume on the priesthood,[125]
two (volumes) on the Holy Spirit,[126]

The Epistles of Paul the Apostle in Syriac (Horae Semiticae 11), 156; idem, *Vol. v, Part ii: The Epistles of Paul the Apostle in English* (Horae Semiticae 11), 106.

121 Namely, the Apostle Paul.

122 Five fragments of Theodore's New Testament works are preserved in Syriac translation by Dadisho' Qaṭraya (§ 67) without specific titles being cited. These have been edited and translated into French. See Phillips, *Dadisho' Qatraya. Commentaire sur le Paradis des Pères*, vol. 1 (Sources Chrétiennes 626), 270–271 (*DQC* I, 43), 420–423 (*DQC* I, 89), 448–449 (*DQC* I, 98); idem, *Dadisho' Qatraya. Commentaire sur le Paradis des Pères*, vol. 2 (Sources Chrétiennes 627), 444–447 (*DQC* II, 135); Phillips, *Dadisho' Qatraya. Commentaire sur le Paradis des Pères*, vol. 3 (Sources Chrétiennes 628), 112–113 (*DQC* II, 212).

123 The noun "book" (ܟܬܒܐ) is omitted from Habbi, who also does not note its presence in Assemani. Assemani is followed here.

124 These two works are a reference to the *Catechetical Homilies* (*CPG* 3852). The Syriac translation of these works have been edited and translated into English, French, and German. See Alphonse Mingana, *Woodbrooke Studies: Christian Documents in Syriac, Arabic, and Garshūni, Edited and Translated with a Critical Apparatus. Vol. 5: Commentary of Theodore of Mopsuestia on the Nicene Creed* (Cambridge: W. Heffer & Sons, 1932); idem, *Woodbrooke Studies: Christian Documents in Syriac, Arabic, and Garshūni, Edited and Translated with a Critical Apparatus. Vol. 6: Commentary of Theodore of Mopsuestia on the Lord's Prayer and on the Sacraments of Baptism and the Eucharist* (Cambridge: W. Heffer & Sons, 1933); Raymond M. Tonneau and Robert Devreesse, *Les Homélies catéchétiques de Théodore de Mopsueste: Reproduction photopypique du Ms. Mingana Syr. 561 (Selly Oak Colleges' Library, Birmingham)* (Studi e Testi 145; Città del Vaticano: Biblioteca Apostolica Vaticana, 1949); Peter Bruns (transl.), *Theodor von Mopsuestia: Katechetische Homilien i–ii* (Fontes Christiani 17.1–2; Freiburg im Breisgau: Herder, 1994–1995).

125 This is a reference to *On the Priesthood* (*CPG* 3853). The *Chronicle of Seert* states this treatise was addressed to "Heudatos" (هوذاطوس). See Scher, *Histoire nestorienne* (*Chronique de Séert*): *Premère partie* (*II*), 290 [178]. Three fragments of the Syriac translation of this work have been preserved by Dadisho' Qaṭraya (§ 67), and they have been edited and translated into English and French. See Mingana, *Early Christian Mystics* (Woodbrooke Studies 7), 214, col. 2–215, col. 1 (Syriac), 95–96 (English); Phillips, *Dadisho' Qatraya. Commentaire sur le Paradis des Pères*, vol. 1 (Sources Chrétiennes 626), 228–229 (*DQC* I, 32); idem, *Dadisho' Qatraya. Commentaire sur le Paradis des Pères*, vol. 2 (Sources Chrétiennes 627), 490–491 (*DQC* II, 155).

126 This is a reference to *On the Holy Spirit* (*CPG* 3854). One fragment of the Syriac translation of this work has been preserved by Dadisho' Qaṭraya (§ 67), who used it twice. It has been edited and translated into French. See Draguet, *Commentaire du livre d'Abba Isaïe* (CSCO 326), 268, 274 and idem, *Commentaire du livre d'Abba Isaïe* (CSCO 327), 206, 211–212. Dadisho', via a fragment from Theodore's *Commentary on Luke*, also cites this work

a volume on the Humanity,[127]
two (volumes) against Eunomius,[128]
two (volumes) against whoever says
that sin is innate in (human) nature,[129]
285 two (volumes) against Magianism,[130]

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by name in his *Commentary on the Paradise of the Fathers*. See Phillips, *Dadisho' Qatraya. Commentaire sur le Paradis des Pères*, vol. 1 (Sources Chrétiennes 626), 188–189 (*DQC* I, 18).

127 This is a reference to *On the Incarnation* (*CPG* 3856 and Suppl.). The Syriac translation of this work survives as fragments of both a genuine tradition and an altered tradition. Concerning the former, several fragments have been edited and translated into Latin. See Sachau, *Theodori Mopsuesteni fragmenta syriaca*, 45–93 (Syriac), 28–57 (Latin). Concerning the latter, several fragments have been edited and translated into Latin and French. See de Lagarde, *Analecta Syriaca*, 100–107 and Sachau, *Theodori Mopsuesteni fragmenta syriaca*, 63–68 (Latin). Further fragments are preserved in the Syriac translation of Severus of Antioch's *Philalethes* and by Simon the Persecuted. These have been edited and translated into French and Russian. See Robert Hespel (ed.), *Sévère d'Antioch. Le Philalèthe* (CSCO 133, Syr. 68; Louvain: L. Durbecq, 1952), 156–158; idem (transl.), *Sévère d'Antioch. Le Philalèthe* (CSCO 134, Syr. 69. Louvain: L. Durbecq, 1952), 128–130; Tamrazov, "Newly Discovered Fragments from 'Contra magos' and Previously Unpublished Syriac Quotations from Other Works of Theodore of Mopsuestia," 31–33 (in Russian).

128 Namely, Eunomius of Cyzicus (d. ca. 393). This is a reference to *Against Eunomius* (*CPG* 3859). The Syriac translation of this work survives in fragments: one is anonymously preserved, while the others are found in Barḥadbshabba ʿArbaya's *Ecclesiastical History* (§ 94). These have been edited and/or collected and translated into German and English. See Luise Abramowski, "Ein unbekanntnes Zitat aus 'Contra Eunomium' des Theodor von Mopsuestia," *Le Muséon* 71:1–2 (1958): 97–104 and Richard Paul Vaggione, "Some Neglected Fragments of Theodore of Mopsuestia's Contra Eunomium," *Journal of Theological Studies* NS 31:2 (1980): 403–470, which also includes an extended discussion of these fragments.

129 This is a reference to *Against the Defenders of Original Sin* (*CPG* 3860). One fragment of the Syriac translation of this work has been preserved by Dadisho' Qaṭraya. It has been edited and translated into French. See Phillips, *Dadisho' Qatraya. Commentaire sur le Paradis des Pères*, vol. 3 (Sources Chrétiennes 628), 300–303 (*DQC* II, 290).

130 This is a reference to *Against the Magians* (*CPG* 3861 Suppl.). The Syriac translation of this work survives in four fragments: one is preserved by Dadisho' Qaṭraya (§ 67) and three by Simon the Persecuted. These have been edited and translated into French, English, and Russian. See Draguet, *Commentaire du livre d'Abba Isaïe* (CSCO 326), 270, 275; idem, *Commentaire du livre d'Abba Isaïe* (CSCO 327), 208, 212; G.J. Reinink, "A New Fragment of Theodore of Mopsuestia's *Contra Magos*," *Le Muséon* 110:1 (1997): 63–71; Tamrazov, "Newly Discovered Fragments from 'Contra magos' and Previously Unpublished Syriac Quotations from Other Works of Theodore of Mopsuestia," 25–27 (in Russian; fragment 9 = Reinink's fragment). There is also a German translation of the first fragment (i.e. that which is preserved by Dadisho'), as well as a further discussion of this work. See Hartwig Scheinhardt, "Zitate aus drei verlorenen Schriften des Theodor von Mopsuestia," in *Paul de Lagarde und die syrische Kirchengeschichte* (Göttingen: Göttinger Arbeitskreis für syrische Kirchengeschichte, 1968), 192–196.

one (volume addressed) to the monks,
one (volume) on obscure speech,[131]
and (a volume) on the perfection of (spiritual) practices.[132]
He composed against the Allegorists[133]
(in) five parts,[134]
one[135] (volume) for Basil,[136]
(a volume) on the taker and the taken,[137]
the *Book of Pearls*,
in which his letters are collected,[138]

131 These works—namely the volume addressed to the monks and the volume on obscure speech—do not survive.

132 This is a reference to *On the Perfection of Governing* (*CPG* 3855). Six fragments of the Syriac translation of this work are preserved by Dadishoʿ Qaṭraya (§ 67). They have been edited and translated into French. See Draguet, *Commentaire du livre d'Abba Isaïe* (CSCO 326), 25; idem, *Commentaire du livre d'Abba Isaïe* (CSCO 327), 19; Phillips, *Dadishoʿ Qatraya. Commentaire sur le Paradis des Pères*, vol. 1 (Sources Chrétiennes 626), 140–145 (*DQC* I, 6), 196–199 (*DQC* I, 24), 234–237 (*DQC* I, 33); idem, *Dadishoʿ Qatraya. Commentaire sur le Paradis des Pères*, vol. 2 (Sources Chrétiennes 627), 342–343 (*DQC* II, 100); Phillips, *Dadishoʿ Qatraya. Commentaire sur le Paradis des Pères*, vol. 3 (Sources Chrétiennes 628), 76–77 (*DQC* II, 200). There is also a German and French translation of the first fragment (i.e. that which was published in CSCO 326–327). See Scheinhardt, "Zitate aus drei verlorenen Schriften des Theodor von Mopsuestia," 190–192 and François Graffin, "Une page retrouvée de Théodore de Mopsueste," in Robert H. Fischer (ed.), *A Tribute to Arthur Vööbus: Studies in Early Christian Literature and Its Environment, Primarily in the Syrian East* (Chicago, Ill.: The Lutheran School of Theology at Chicago, 1977), 31.

133 Habbi incorrectly presents the singular form of this word. Assemani is followed here.

134 This is a reference to *Against the Allegorical Ones* (*CPG* 3862). The Syriac translation of this work has been edited and translated into French. See Van Rompay, *Théodore de Mopsueste* (CSCO 435), 1–14 and idem, *Théodore de Mopsueste* (CSCO 436), 1–18.

135 Habbi incorrectly presents the masculine form. Assemani is followed here.

136 This volume does not survive.

137 This is a reference to *Against Apollinarius* (*CPG* 3858). The Syriac translation of this work survives in one fragment, which has been edited twice and translated into Latin and French. See Sachau, *Theodori Mopsuesteni fragmenta syriaca*, 97 (Syriac), 60 (Latin) and François Nau, *Documents pour servir à l'histoire de l'Église nestorienne: I. Quatre Homélies de saint Jean Chrysostome; II. Textes monophysites: Homélies d'Érechthios; Fragments divers; Extraits de Timothée Ælure, de Philoxène, de Bar Hébraeus; III. Histoire de Nestorius, d'après la lettre à Cosme et l'hymne de Sliba de Mansourya. Conjuration de Nestorius contre les migraines* (Patrologia Orientalis 13.2 [63]; Paris: Firmin-Didot, 1919), 188 [78].

138 Habbi incorrectly presents the singular form of this ethpaʿal verb. Beth Qelayta is followed here. This is a reference to the *Book of Pearls* (*CPG* 3863). Two fragments of the Syriac translation of this work are preserved by Dadishoʿ Qaṭraya (§ 67). They have been edited and translated into French. See Draguet, *Commentaire du livre d'Abba Isaïe* (CSCO 326), 271; idem, *Commentaire du livre d'Abba Isaïe* (CSCO 327), 209; Phillips, *Dadishoʿ Qatraya. Commentaire sur le Paradis des Pères*, vol. 1 (Sources Chrétiennes 626), 186–187 (*DQC* I, 18).

and a *mēmrā* on the Law-giving,[139]
with which he concluded his writings.

§ 21 Nestorius (ca. 386–ca. 451)—Assemani, ch. 20; Habbi, 51, *297*–52, *308*

Nestorius the patriarch
composed many renowned[140] works,
but the blasphemers destroyed (many of) them.
However, (the ones) which have remained are these:
a book of tragedy,[141]
a book of Heracleides,[142]
and a letter to Cosmas;[143]

139 This *mēmrā* does not survive.

140 Habbi incorrectly presents the singular form of this passive participle, here functioning as an adjective. Assemani is followed here.

141 This is a reference to the *Apology or Tragedy or History* (*CPG* 5750). Four fragments of the Syriac translation of this work are preserved in the Syriac translation of Severus of Antioch's *Against the Grammarian* (*CPG* 7024). They have been edited and translated into Latin. See Joseph Lebon (ed.), *Severi Antiocheni Liber contra impium Grammaticum: oratio prima et secunda* (CSCO 111, Syr. 58; Louvain: Typographeo Reipublicae, 1938), 216, 245; idem (transl.), *Severi Antiocheni Liber contra impium Grammaticum: oratio prima et secunda* (CSCO 112, Syr. 59; Louvain: Typographeo Reipublicae, 1938), 169, 191–192; Lebon, *Severi Antiocheni Liber contra impium Grammaticum: orationis tertiae pars prior* (CSCO 93), 244; idem, *Severi Antiocheni Liber contra impium Grammaticum: orationis tertiae pars prior* (CSCO 94), 171; Joseph Lebon (ed.), *Severi Antiocheni Liber contra impium Grammaticum: orationis tertiae pars posterior* (CSCO 101, Syr. 50; Louvain: Typographeo Reipublicae, 1933), 254; idem (transl.), *Severi Antiocheni Liber contra impium Grammaticum: orationis tertiae pars posterior* (CSCO 102, Syr. 51; Louvain: Typographeo Reipublicae, 1933), 187.

142 This is a reference to the *Book of Heracleides* (*CPG* 5751). The Syriac translation of this work has been edited and translated into French and English. See Bedjan, *Nestorius. Le Livre d'Héraclide de Damas*, 1–521; François Nau (transl.), *Nestorius. Le Livre d'Héraclide de Damas, traduit en français, suivi du texte grec des trois homélies de Nestorius sur les tentations de Notre-Seigneur et de trois appendices: Lettre à Cosme, présents envoyés d'Alexandrie, lettre de Nestorius aux habitants de Constantinople* (Paris: Letouzey et Ané, 1910), 1–332; Godfrey R. Driver and Leonhard Hodgson (transls.), *The Bazaar of Heracleides, Newly Translated from the Syriac and Edited with an Introduction, Notes & Appendices* (Oxford: Clarendon Press, 1925).

143 This is a reference to the *Letter to Cosmas* (*CPG* 5766). The Syriac translation of this work has been edited and translated into French. See Nau, *Documents pour servir à l'histoire de l'Église nestorienne*, 273 [163]-286 [176].

these (works) were translated[144] in the time of Paul.[145]
His lengthy liturgy[146]
was translated[147] by Thomas[148] and Mar Aba.[149]
(He wrote) one book of letters[150]

144 Namely, into Syriac.

145 Namely, Paul the Patriarch of the Church of the East (537–538 / 539).

146 The Syriac translation of this work has been edited twice and translated into English several times. See *Liturgia sanctorum Apostolorum Adaei et Maris cui accedunt duae aliae in quibusdam festis et feriis dicendae, necnon ordo baptismi*, vol. 1 (Urmia: Archbishop of Canterbury's Assyrian Mission Press, 1890), נג-סא; Sébastien Naduthadam, "L'Anaphore de Mar Nestorius: édition critique et étude" (Ph.D. dissertation, Institut catholique de Paris, 1992), 155–272; Jessie Margoliouth (ed. and transl.), *The Liturgy of the Holy Apostles Adai and Mari, Together with Two Additional Liturgies to be said on Certain Feasts and Other Days* (London, 1893), 47–62; K.A. Paul and George Mooken (transl.), *The Liturgy of the Holy Apostles Adai and Mari together with the Liturgies of Mar Theodorus and Mar Nestorius and the Order of Baptism* (Trichur: Mar Narsai Press, 1967); Robert Matheus (transl.), *The Order of the Third Sanctification* (OIRSI 240; Kottayam: Oriental Institute of Religious Studies, 2000); Bryan Douglas Spinks, *Mar Nestorius and Mar Theodore the Interpreter: The Forgotten Eucharistic Prayers of East Syria* (Grove Liturgical Studies 45; Cambridge: Grove Books, 1999), 9–12; Syro-Malabar Bishops' Synod, *Second Qudasha, The Order of Mar Theodore, and Third Qudasha, The Order of Mar Nestorius* (Kakkanad: Commission for Liturgy, 2018).

147 Namely, into Syriac.

148 Likely, Thomas of Edessa (mid-6th century; § 63), who was a student of Aba I (d. 552; § 58).

149 Namely, Aba I (§ 58).

150 This is a reference to *CPG* 5665–5682. Several fragments of the Syriac translation of 5 of these letters—namely, *To Scholasticus the Eunuch* (*CPG* 5673), *To Theodoret* (*CPG* 5676), *To the Constantinopolitans* (*CPG* 5680), *To Alexander of Mabbug* (*CPG* 5681), and *Letter to Hyparchus* (*CPG* 5682)—are preserved in Philoxenus of Mabbug's (d. 523) *Letter to the Monks of Senoun*, Barḥadbshabba ʿArbaya's *Ecclesiastical History* (§ 94), and the Syriac translation of Severus of Antioch's *Against the Grammarian*, *To Nephalius and to Sergius*, and *Philalethes*. These have been edited and translated into French and Latin. See André de Halleux (ed.), *Philoxène de Mabbog. Lettre aux moines de Senoun* (CSCO 231, Syr. 98; Louvain: Secrétariat du CorpusSCO, 1963), 18–19, 20, 21; idem (transl.), *Philoxène de Mabbog. Lettre aux moines de Senoun* (CSCO 232, Syr. 99; Louvain: Secrétariat du CorpusSCO, 1963), 15, 16, 17; François Nau (ed. and transl.), *La seconde partie de l'Histoire de Barhadbešabba ʿArbaïa et controverse de Théodore de Mopsueste avec les Macédoniens* (Patrologia Orientalis 9.5 [45]; Paris: Firmin-Didot, 1913), 555 [67]-556 [68]; Lebon, *Severi Antiocheni Liber contra impium Grammaticum* (CSCO 111), 110, 292–293; idem, *Severi Antiocheni Liber contra impium Grammaticum* (CSCO 112), 86, 227; Lebon, *Severi Antiocheni Liber contra impium Grammaticum* (CSCO 93), 28, 162; idem, *Severi Antiocheni Liber contra impium Grammaticum* (CSCO 94), 19–20, 113; Joseph Lebon (ed.), *Severi Antiocheni orationes ad Nephalium. Eiusdem ac Sergii Grammatici epistulae mutuae* (CSCO 119, Syr. 64; Louvain: L. Durbecq, 1949), 180; idem (transl.), *Severi Antiocheni orationes ad Nephalium. Eiusdem ac Sergii Grammatici epistulae mutuae* (CSCO 120, Syr. 65; Louvain: L. Durbecq, 1949) 138; Hespel, *Sévère d'Antioch. Le Philalèthe* (CSCO 133), 147, 216–217, 218–219, 324; idem, *Sévère d'Antioch. Le Philalèthe* (CSCO 134), 120–121, 177–178, 179–180, 264–265. Some of the same

and (another book) of homilies (and) also *mēmrē*.[151]

(including some which are preserved in Philoxenus and Syriac Severus of Antioch) and further fragments of the Syriac translation of 4 of these letters—namely, *To Alexander of Hierapolis* (*CPG* 5675), *To Theodoret* (*CPG* 5676), *Second Letter to Theodoret* (*CPG* 5679), and *To the Constantinopolitans* (*CPG* 5680)—have also been edited and/or translated into Latin and French. See Friedrich Loofs, *Nestoriana: Die Fragmente des Nestorius gesammelt, untersucht und herausgegeben* (Halle an der Salle: Max Niemeyer, 1905), 365–367 (Syriac), 196–198, 201–202 (Latin); E.W. Brooks, "La lettre de Nestorius aux habitants de Constantinople," *Revue de l'Orient chrétien* 15 (1910): 275–281; Nau, *Nestorius. Le Livre d'Héraclide de Damas*, 370–375.

151 This is a reference to *CPG* 5690–5720, 5731–5735. A number of fragments of the Syriac translation of 20 of these homilies and *mēmrē*—namely, Sermon 2 (*CPG* 5691), Sermon 4: On Judah against the Heretics (*CPG* 5693), Sermon 5: In that: Look upon the Apostle and Bishop of our profession, Jesus Christ (*CPG* 5694), Sermon 8: No Worse (*CPG* 5697), Sermon 9: The Beginning of Doctrine (*CPG* 5698), Sermon 10: To those who, because of union or deity or society, put their children to death or they transfer humanity into God (*CPG* 5699), Sermon 12: On Matthew 22:2 (*CPG* 5701), Sermon 17: On the Nicaean Symbol (*CPG* 5706), Sermon 18: On the Divine Incarnation (*CPG* 5707), Sermon 19: On the Incarnation (*CPG* 5708), Sermon 20: On the Nativity (*CPG* 5709), Sermon 21: On Faith or the Exposition of Faith (*CPG* 5710), Sermon 23: On Matthew 18:21 (*CPG* 5712), Sermon 26: On John 12:49 (*CPG* 5715), Sermon 27: In Commemoration of St. Mary, when Proclus had first Preached (*CPG* 5716), Sermon on the Pharisee (*CPG* 5731), Sermon on the Epiphany (*CPG* 5732), Sermon on the Ascension (*CPG* 5733), Sermon on the Divine Incarnation (*CPG* 5734), and Sermon in Honor of St. Thecla (*CPG* 5735)—are preserved in the Syriac translation of Severus of Antioch's *Against the Grammarian*, *To Nephalius and to Sergius*, *Philalethes*, and *Against Julian*. These have been edited and translated into Latin and French. See Lebon, *Severi Antiocheni Liber contra impium Grammaticum* (CSCO 111), 90, 130, 231, 247–248, 277–278, 290; idem, *Severi Antiocheni Liber contra impium Grammaticum* (CSCO 112), 70–71, 101–102, 181, 193, 216–217, 225; Lebon, *Severi Antiocheni Liber contra impium Grammaticum* (CSCO 93), 7, 28–29, 34–36, 38, 42, 70, 89, 104, 170, 172, 181, 244, 246, 257, 271, 295, 300, 320–321; idem, *Severi Antiocheni Liber contra impium Grammaticum* (CSCO 94), 5, 20, 24–25, 27, 29, 49–50, 62, 72, 119–120, 126, 171–172, 181, 191, 207, 210, 225; Lebon, *Severi Antiocheni Liber contra impium Grammaticum* (CSCO 101), 22–23, 58, 64–65, 91, 93–95, 218, 223, 228–229, 254; idem, *Severi Antiocheni Liber contra impium Grammaticum* (CSCO 102), 16, 42, 46, 65–68, 159–160, 163, 167–168, 187; Lebon, *Severi Antiocheni orationes ad Nephalium* (CSCO 119), 15–16, 42–43, 124; idem, *Severi Antiocheni orationes ad Nephalium* (CSCO 120), 12, 32, 93; Hespel, *Sévère d'Antioch. Le Philalèthe* (CSCO 133), 140–141, 144–146, 173–174, 176–177, 191, 203, 212–213, 251–252, 347–348; idem, *Sévère d'Antioch. Le Philalèthe* (CSCO 134), 114–115, 118–119, 143, 145–146, 157, 167, 174–175, 206–207, 283; Robert Hespel (ed.), *Sévère d'Antioche. La polémique antijulianiste, III: L'Apologie du Philalèthe* (CSCO 318, Syr. 136; Louvain: Secrétariat du CorpusSCO, 1971), 115; idem (transl.), *Sévère d'Antioche. La polémique antijulianiste, III: L'Apologie du Philalèthe* (CSCO 319, Syr. 137; Louvain: Secrétariat du CorpusSCO, 1971), 95. Some of the same and further fragments of the Syriac translation of 11 of these homilies and *mēmrē*—namely, Sermon 6: Against the Jewish People (*CPG* 5695), Sermon 8: No Worse (*CPG* 5697), Sermon 10: To those who, because of union or deity or society,

§ 22 Theodoulos (d. 492)—Assemani, ch. 21; Habbi, 52, *309-316*

Theodoulos, the disciple
of Theodore the Interpreter,[152]
wrote a commentary on the prophet Isaiah
in two parts,[153]
and he composed a collection of the peculiarities
of the Psalms of king David
(and) ⌜in what⌝[154] manner and on what occasion
each one is useful to be chanted.[155]

put their children to death or they transfer humanity into God (*CPG* 5699), Sermon 12: On Matthew 22:2 (*CPG* 5701), Sermon 14: Interpretation of Doctrine (*CPG* 5703), Sermon 21: On Faith or the Exposition of Faith (*CPG* 5710), Sermon 22: On Doctrine (*CPG* 5711), Sermon 23: On Matthew 18:21 (*CPG* 5712), Sermon 24 (*CPG* 5713), Sermon 25 (*CPG* 5714), and Sermon 26: On John 12:49 (*CPG* 5715)—have also been edited and/or translated into English. See Loofs, *Nestoriana*, 372–386; Luise Abramowski and Alan E. Goodman (eds.), *A Nestorian Collection of Christological Texts: Cambridge University Library Ms. Oriental 1319*, vol. 1 (University of Cambridge Oriental Publications 18; Cambridge: Cambridge University Press, 1972), 126; eidem (transls.), *A Nestorian Collection of Christological Texts: Cambridge University Library Ms. Oriental 1319*, vol. 2 (University of Cambridge Oriental Publications 19; Cambridge: Cambridge University Press, 1972), 72. 3 homilies—namely, Sermon 28: On the First Temptation (*CPG* 5717), Sermon 29: On the Second Temptation (*CPG* 5718), and Sermon 30 [29]: On the Third Temptation (*CPG* 5719)—are preserved under John Chrysostom's (§ 17) name in ms. British Library, Add. 17,212 (9th or 10th century), ff. 5^{v}–13^{v}; ms. British Library, Add. 14,515 (893), ff. 126^{v}–134^{r}; ms. British Library, Add. 14,727, ff. 58^{v}–69^{v}. These last two manuscripts only preserve Sermons 29–30 [29]. These three homilies have been edited and translated into French. See Nau, *Documents pour servir à l'histoire de l'Église nestorienne*, 115 [5]-151 [41].

152 Namely, Theodore of Mopsuestia (§ 20).

153 This is a reference to the *Fragments on Isaiah* (*CPG* 6542). Four fragments of the Syriac translation of this work are preserved by Isho'dad of Merv (§ 143), and, with a few minor differences, the same four fragments are also found in the *Anonymous Commentary*. The former have been edited and translated into French. See Van den Eynde, *Livres des Sessions* (CSCO 229), 20; idem, *Livres des Sessions* (CSCO 230), 25; Van den Eynde, *Isaïe et les Douze* (CSCO 303), 21, 54, 62; idem, *Isaïe et les Douze* (CSCO 304), 27, 68, 78; ms. (*olim*) Diyarbakir 22, ff. 75^{v}, 170^{r}, 178^{vmg}, 180^{v}–181^{r}.

154 Habbi incorrectly presents ܡܢܐ ܕ. Assemani is followed here.

155 This work does not survive.

§ 23 Aquilinus (5th–6th century)—Assemani, ch. 22; Habbi, 53, *317-320*

Aquilinus[156] composed a book,
which (contained) a commentary on Matthew
and (a commentary) on John, the son of Zebedee,
320 according to the tradition of the ancients.[157]

§ 24 Basil (5th century)—Assemani, ch. 23; Habbi, 53, *321-322*

Basil[158] composed homilies
and teachings of various kinds.[159]

§ 25 Cyrus the Greek (fl. late 5th century)—Assemani, ch. 24; Habbi, 53, *323-324*

Cyrus the Greek[160] has
an explanation of (false) religions[161] and *mēmrē*.[162]

156 Brock uses the spelling "Acylinus" and suggests, on the basis of the *Synodicon against the Tragoedia of Irenaeus* (late 5th / early 6th century), that he was the bishop of Barbalissos. For a further discussion, see Brock, "'Let us now praise famous men'," 29–30.

157 This book does not survive.

158 Assemani suggests this is Basil of Cilicia (5th–6th century). See Assemani, *BibOr* 3.1., 38, n. 1. Brock disagrees and proposes that this is Basil, the bishop of Larissa, who lived one or two generations before Basil of Cilicia. For a further discussion, see Brock, "'Let us now praise famous men'," 30.

159 These homilies and teachings do not survive.

160 The epithet "Greek" (ܝܘܢܝܐ) is likely meant to distinguish this writer from Cyrus of Edessa (6th century; § 96), who was an East Syriac writer. See Brock, "'Let us now praise famous men'," 30.

161 Gerrit J. Reinink argues that Cyrus' *Book of Questions*—of which, three fragments have been preserved by Simon the Persecuted—should be identified with this (otherwise) lost work. For the Syriac text and an English translation of these fragments, as well as a further discussion, see Reinink, "The Book of Questions of Cyrus the Greek," 453–461. Reinink incorrectly suggests ʿAbdishoʿ is presenting the specific title of a work at this point and, thus, presents its name as the *Distinction between Sects*. See ibid., 453.

162 These *mēmrē* do not survive.

§ 26 Irenaeus of Tyre (first half of the 5th century)—Assemani, ch. 25; Habbi, 53, *325*–54, *328*

325 Irenaeus of Tyre
composed five (volumes of) ecclesiastical (history)
on the persecution of Mar Nestorius
and all (the events) that transpired at that time.[163]

§ 27 Philotheus (possibly 5th century)—Assemani, ch. 26; Habbi, 54, *329-332*

Philotheus[164] expounded
330 Ezekiel in two parts,[165]
and he has a book which is called
the *Healer*,[166] on account of its subject.[167]

§ 28 Theodoret of Cyrus (393–466)—Assemani, ch. 27; Habbi, 54, *333*–55, *344*

Theodoret of Cyrus
composed a book of Philotheus,[168]
335 (a book) against Origen,[169]

163 This is a reference to the *Tragedy* (CPG 6472). While this ecclesiastical history does not survive, it may have been a source for Barḥadbshabba ʿArbaya's (§ 94) *Ecclesiastical History*. See Debié, *L'écriture de l'histoire en syriaque*, 600. For a further discussion of the importance of this work, see Brock, "'Let us now praise famous men'," 29–30.

164 This writer is otherwise unknown. See Assemani, *BibOr* 3.1., 39, n. 3.

165 This commentary does not survive.

166 Assemani suggests that this book dealt with medical matters. Baumstark proposes that it was a theological-polemical work that contained medical content. See Assemani, *BibOr* 3.1., 39, n. 4 and Baumstark, *Geschichte*, 118 and n. 7.

167 Lit. "its sense" (ܥܢܝܢ ܕܡܠܬܗ). This book does not survive.

168 This is a reference to the *Religious History* (CPG 6221 and Suppl. and Debié, *L'écriture de l'histoire en syriaque*, G3.b., 510–511). Three chapters of the Syriac translation of this work survive, namely, those on Jacob of Nisibis (d. 337/338), Julian Saba (d. 367), and Abraham of Harran (d. 422). While the chapter on Jacob of Nisibis has been edited, none of these chapters have been translated. For this edited chapter, see Paulus Bedjan (ed.), *Acta martyrum et sanctorum*, vol. 4 (Paris / Leipzig: Otto Harrassowitz, 1894), 262–273. For a list of manuscripts containing these three Syriac chapters, see Pierre Canivet and Alice Leroy-Molinghen (eds. and transls.), *Théodoret de Cyr: Histoire des moines de Syrie* (Sources chrétiennes 234; Paris: Cerf, 1977), 61–62. André Binggéli and a team of scholars are currently producing an edition and French translation of these surviving chapters.

169 This book does not survive.

also, (a book) on providence,[170]
a commentary on Daniel,[171]
an exact ecclesiastical (history),[172]
an apology for our just
340 Fathers in two parts,[173]
a refutation of the chapters of Cyril,[174]
(a book) against the Philosophers,[175]
and many[176] letters
containing multiple subjects.[177]

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170 This is a reference to the *Ten Orations on Providence* (*CPG* 6211). The Syriac translation of this work does not survive.

171 Habbi incorrectly presents ܦܫܪܢܐ ܕܡܗܝܡܢܘܬܐ. Assemani is followed here. This is a reference to the *Interpretation into Daniel* (*CPG* 6207). Several fragments of the Syriac translation of this work are preserved by Isho'dad of Merv (§143), and nearly all of these same fragments are reproduced in the *Anonymous Commentary*. The former has been edited and translated into French. See Ceslas van den Eynde (ed.), *Commentaire d'Išo'dad de Merv sur l'Ancien Testament, v: Jérémie, Ézéchiel, Daniel* (CSCO 328, Syr. 146; Louvain: Secrétariat du CorpusSCO, 1972), 105–106, 110, 114–115, 120, 133–134; idem (transl.), *Commentaire d'Išo'dad de Merv sur l'Ancien Testament, v: Jérémie, Ézéchiel, Daniel* (CSCO 329, Syr. 147; Louvain: Secrétariat du CorpusSCO, 1972), 122, 127, 132, 138–139, 153–154; ms. (*olim*) Diyarbakir 22, ff. 235^{v}, 236^{v}, 238^{r}, 239^{v}–240^{r}, 244^{v}.

172 This is a reference to the *Ecclesiastical History* (*CPG* 6222 and Debié, *L'écriture de l'histoire en syriaque*, G3.a., 509–510). For a discussion of the manuscripts and sources preserving the Syriac fragments of this work, see André de Halleux, "L'Histoire ecclésiastique de Théodoret dans les florilèges grégoriens syriaques," in *Mélanges Antoine Guillaumont: Contributions à l'étude des christianismes orientaux* (Cahiers d'Orientalisme 20; Genève: Patrick Cramer, 1988), 221–232 and Andy Hilkens, *The Anonymous Syriac Chronicle of 1234 and Its Sources* (Orientalia Lovaniensia Analecta 272, Bibliothèque de Byzantion 18; Leuven: Peeters, 2018), 157–159. Excerpts of this work have been edited and translated into English. See Nicosia, "Stories of Piety and Resistance," 52–81, 83. Nicosia is currently producing an annotated edition and English translation of all surviving excerpts of the Syriac translation of this work (along with those of Socrates Scholasticus' [d. after 439] *Ecclesiastical History*; § 29).

173 Assemani suggests this is a reference to *Book Five against Cyril and the Council of Ephesus* (*Pentalogue*) (*CPG* 6215). See Assemani, *BibOr* 3.1., 40, n. 6. The Syriac translation of this work does not survive.

174 Namely, Cyril of Alexandria (d. 444). This is a reference to the *Twelfth Attack on the Anathemas of Cyril* (*CPG* 6214). The Syriac translation of this work does not survive.

175 Assemani suggests this is a reference to the *Cure of the Greek Maladies* (*CPG* 6210). The Syriac translation of this work does not survive.

176 Habbi incorrectly spells this adjective as ܣܓܝܐܬܐ. Assemani is followed here.

177 Lit. "crowded thoughts" (ܡܚܫܒ̈ܬܐ ܣܓܝܐ̈ܬܐ). This is a reference to *CPG* 6239–6278. One fragment of the Syriac translation of 1 of these letters—namely, *To John Aegeatus* (*CPG* 6278)—is preserved in the Syriac translation of Severus of Antioch's *Philalethes*. It has

§ 29 Socrates Scholasticus (d. after 439)—Assemani, ch. 28; Habbi, 55, *345–56*, *348*

345 Socrates composed two volumes
of ecclesiastical (history)[178]
and an account of the emperors Constantine[179]
and Jovian.[180]

been edited and translated into French. See Hespel, *Sévère d'Antioch. Le Philalèthe* (CSCO 133), 177–178; idem, *Sévère d'Antioch. Le Philalèthe* (CSCO 134), 146. Further fragments of the Syriac translation of 4 of these letters—namely, *The Sirmondian Collection, Epistle 86* (*CPG* 6240), *To Nestorius* (*CPG* 6270), *To those who live a Monastic Life in the Euphrates and Osrhoene region, Syria, Phoenicia and Cilicia* (*CPG* 6276), and *To John Aegeatus* (*CPG* 6278) (2×)—have also been edited and translated into German, French, and English. See Johannes Flemming (ed. and transl.), *Akten der Ephesinischen Synode vom Jahre 449: Syrisch* (Abhandlungen der Königlichen Gesellschaft der Wissenschaften zu Göttingen, Philologisch-Historische Klasse, N.F. 15.1; Berlin: Weidmann, 1917), 90–105, 118–123; Nau, *Documents pour servir à l'histoire de l'Église nestorienne*, 190 [80]-191 [81]; Martin F.G. Parmentier, "A Letter from Theodoret of Cyrus to the Exiled Nestorius (CPG 6270) in a Syriac Version," *Bijdragen* 51:3 (1990): 234–245. Extracts of 6 further letters—namely, *The Sirmondian Collection, Epistle 83* (*CPG* 6240), *To Alexander of Hierapolis* (*CPG* 6242), *To Andrew of Samosata* (*CPG* 6255), *To John of Antioch* (*CPG* 6264), *To Nestorius* (*CPG* 6270), and *To the Monks of the East*—survive in ms. British Library, Add. 12,156 (6th century), ff. 67^{v}–68^{v} and/or ms. British Library, Add. 14,602 (6th or 7th century), f. 96^{v}–97^{v}. These extracts have been edited and translated into Latin, based on ms. British Library, Add. 14,602. See Jean Baptiste Chabot (ed.), *Documenta ad origines monophysitarum illustrandas* (CSCO 17, Syr. 17; Paris: Typographeo Reipublicae, 1907), 255–258 and idem (transl.), *Documenta ad origines monophysitarum illustrandas* (CSCO 103, Syr. 52; Paris: Typographeo Reipublicae, 1952), 178–180.

178 This is a reference to the *Ecclesiastical History* (*CPG* 6028 and Debié, *L'écriture de l'histoire en syriaque*, G2., 507–509). For a discussion of the manuscripts and sources preserving the Syriac fragments of this work, see Nigel Allen, "Syriac Fragments in the Wellcome Institute Library," *Journal of the Royal Asiatic Society* 1 (1987): 43–45 and Hilkens, *The Anonymous Syriac Chronicle of 1234 and Its Sources*, 145–156. One excerpt of this work has been edited and translated into English. See Nicosia, "Stories of Piety and Resistance," 50. Nicosia is currently producing an annotated edition and English translation of all surviving excerpts of the Syriac translation of this work (along with those of Theodoret of Cyrus' *Ecclesiastical History*; § 28).

179 Namely, Constantine the Great (ca. 272–337).

180 Jovian lived 331–364. This is likely a reference to the *Julian Romance*, which is an anonymous Syriac text. Three separate date ranges have been proposed: 1) the 4th century, 2) the 5th-early 6th centuries, and 3) the first half of the 7th century. This text has been edited and/or translated into English. See Johann Georg Ernst Hoffmann (ed.), *Iulianos der Abtruennige: Syrische Erzaehlungen* (Leiden: E.J. Brill, 1880); Michael Sokoloff (ed. and transl.), *The Julian Romance: A New English Translation* (Texts from Christian Late

§ 30 Titus of Bostra (second half of the 4th century)—Assemani, ch. 29; Habbi, 56, *349-350*

Titus[181] composed a disputation
350 against Mani,[182] that contentious (one).[183]

Antiquity 49; Piscataway, NJ: Gorgias Press, 2017); Marianna Mazzola and Peter Van Nuffelen, "The *Julian Romance*: A Full Text and a New Date," *Journal of Late Antiquity* 16:2 (2023): 329–359. Jan Willem Drijvers divides this text into three parts: 1) an account of Constantine the Great and his three sons, 2) the *Eusebius Narrative* (which is about Eusebius, bishop of Rome [d. 310]), and 3) the *Jovian Narrative*. Building on the work of Theodor Nöldeke and Han Drijvers, he proposes that these parts were originally produced independent of each other by different authors and later collected and given a finalized style and distinctive ideology by an, otherwise unknown, Syriac-speaking compiler who had notable ties to Edessa. Mazzola and Van Nuffelen critiqued Drijvers' argument and demonstrated that this work was originally produced by a single anonymous Syriac author. Whether one accepts Drijvers or Mazzola and Van Nuffelen's arguments, one must conclude two related things: 1) Socrates' connection to this text is clearly spurious, because he spoke Greek and was from Constantinople, and 2) 'Abdisho''s (or his sources') emphasis on parts 1 and 3 suggests that he or they a) were only aware of these two parts of this text, b) chose simply not to mention part 2, or c) categorized part 2 with either part 1 or part 3. It also remains unclear if 'Abdisho' (or his sources) were the first to attribute this text to Socrates. For a further discussion and/or a history of scholarship on this text, see Jan Willem Drijvers, *The Forgotten Reign of the Emperor Jovian (363–364): History and Fiction* (Oxford: Oxford University Press, 2022), 115–141 and Mazzola and Van Nuffelen, "The *Julian Romance*," 359–373.

181 Assemani identifies this Titus with Titus of Bostra. See Assemani, *BibOr* 3.1., 41.

182 Namely, Mani, the founder of Manichaeism, who lived ca. 216–274 / 277.

183 This pe'al passive participle (ܚܒܝܠ), which functions as an adjective here, carries the connotation of being demon-possessed. While it only mentions Mani, this is a reference to *Against the Manichaeans* (*CPG* 3575). The Syriac translation of this work (following the Greek) is divided into four books and has been edited. See Paul A. de Lagarde (ed.), *Titi Bostreni contra manichaeos libri quatuor syriace* (Berlin: C. Schultze, 1859). More recently, a new edition of the Syriac and Greek has been published. See Paul-Hubert Poirier et al. (eds.), *Titus Bostrensis. Contra Manichaeos libri IV graece et Syriace cum excerptis e Sacris Parallelis Iohanni Damasceno attributis* (Corpus Christianorum Series Graeca 82; Turnhout: Brepols, 2013). For a complete French translation, see Agathe Roman et al. (transl.), *Titus de Bostra: Contre les Manichéens. Introduction, traduction, notes et index* (Corpus Christianorum Series Graeca 82; Corpus Christianorum in Translation 21; Turnhout: Brepols, 2015). For a further discussion of this work, see Nils Arne Pedersen, *Demonstrative Proof in Defence of God: A Study of Titus of Bostra's Contra Manichaeos. The Work's Sources, Aims and Relation to its Contemporary Theology* (Nag Hammadi and Manichaean Studies 56; Leiden: Brill, 2004); idem, "Titus of Bostra in Syriac Literature," *Laval théologique et philosophique* 62:2 (2006): 359–367; Brock, "'Let us now praise famous men'," 26.

§ 31 Arniyastate'os (possibly 5th century)—Assemani, ch. 30; Habbi, 56, *351-352*

Arniyastate'os[184] composed
another disputation in like manner.[185]

§ 32 Theophilus the Persian (fl. after 431)—Assemani, ch. 31; Habbi, 56, *353-356*

Theophilus the Persian[186]
wrote against Dositheus,[187]
and he arranged another book
in which he refuted the chapters of Cyril.[188]

§ 33 Eutherius of Tyana (fl. 431)—Assemani, ch. 32; Habbi, 57, *357-360*

Eutherius composed a disputation
against the Theopaschites,[189]

184 This writer is otherwise unknown. See Assemani, *BibOr* 3.1., 41, n. 3. While it is possible that the name of this writer has been corrupted, it is unlikely that he should be identified with the fictional Miaphysite disputant Eranistes, who was created by Theodoret of Cyrus (§ 28), as some have suggested.

185 Namely, a disputation against the Manichaeans. This disputation does not survive.

186 This writer is otherwise unknown. On the basis of his epithet and other extant works, Addai Scher proposes that Theophilus the Persian was an East Syriac writer, rather than a Greek or Latin writer, as ʿAbdishoʿ situates him. See Addai Scher, "Étude supplémentaire sur les écrivains syriens orientaux," *Revue de l'Orient chrétien* II, 1:1 [11] (1906): 8.

187 Namely, the first-century founder of a Samaritan sect. For further references to Dositheus in Patristic literature, see Robert Payne Smith, *Thesaurus Syriacus*, vol. 1 (Oxford: Clarendon Press, 1879), col. 845. This polemical work does not survive.

188 Namely, Cyril of Alexandria. Theophilus was a younger contemporary of Theodoret of Cyrus (§ 28) and may have been aware of the Syriac translation of the latter's comparable polemical work against Cyril. This polemical work does not survive.

189 Namely, those who advocate God suffering. ʿAbdishoʿ uses Theopaschites as a pejorative term for the Syrian Orthodox / Miaphysites, who were alleged to believe that the divine Word suffered on the cross with Christ. (Hence it is used in relation to a refutation of Cyril of Alexandria, the hero of the Miaphysites) This is a reference to *Against Cyril* (*CPG* 6153). One fragment of this work is preserved in the Syriac translation of Severus of Antioch's *Against the Grammarian*. It has been edited and translated into Latin. See Lebon, *Severi Antiocheni Liber contra impium Grammaticum* (CSCO 93), 294–295 and idem, *Severi Antiocheni Liber contra impium Grammaticum* (CSCO 94), 207.

mēmrē, various homilies,
and a commentary on the Gospel.[190]

§ 34 Epiphanius of Salamis (d. 403)—Assemani, ch. 33; Habbi, 57, *361-364*

Epiphanius[191] composed a book
on the Divine Manifestation,[192]
and he has an explanation of heresies
from the beginning until his time.[193]

§ 35 Zenobius (early 5th century)—Assemani, chs. 34–35; Habbi, 57, *365*–58, *368*

Zenobius[194] composed (a book) against Marcion,[195]
(a book) against Pamphylius,[196]
and letters to Isidore,

190 These works—namely, the *mēmrē*, homilies, and commentary—do not survive.

191 Assemani identifies this Epiphanius with Epiphanius of Salamis. See Assemani, *BibOr* 3.1., 42, n. 6.

192 This is a reference to *On the Divine Incarnation* (*CPG* 3786). The Syriac translation of this work does not survive.

193 This is a reference to the *Panarion* (*CPG* 3745). The only part of the Syriac translation of this work that has been preserved is the *Anacephalaeosis* (*CPG* 3765). While it remains unedited, part of this work has been translated into English. See Sebastian P. Brock, "Some Syriac Accounts of the Jewish Sects," in R.H. Fischer (ed.), *A Tribute to Arthur Voöbus: Studies in Early Christian Literature and Its Environment, Primarily in the Syrian East* (Chicago: The Lutheran School of Theology at Chicago, 1977), 265–276. For a discussion of this text, see Luise Abramowski, "Die Anakephalaiosis zum Panarion des Epiphanius in der Handschrift Brit. Mus. Add. 12156," *Le Muséon* 96 (1983): 217–230.

194 While Assemani identifies this Zenobius with Zenobius of Gazir, Sebastian Brock proposes this may be Zenobius, the bishop of Zephyrion in Cilicia. See Assemani, *BibOr* 3.1., 43, n. 3 and Brock, "'Let us now praise famous men'," 30. The West Syriac writer, Moses bar Kepha (d. 903), references Zenobius twice in his *Commentary on the Hexaemeron*, both times of which he categorizes him with other Syriac writers. See Lorenz Schlimme (transl.), *Der Hexaemeronkommentar des Moses bar Kepha: Einleitung, Übersetzung und Untersuchungen*, vol. 1 (Göttinger Orientforschungen, 1, Reihe: Syriaca 14; Wiesbaden: Otto Harrassowitz, 1977), 175, 244.

195 Namely, Marcion of Sinope (85–160).

196 Presumably, Pamphilus of Caesarea (d. 309), who wrote a defense of Origen (*CPG* 1715), fragments of which survive in Syriac.

Lucillus, Abram, and Job.[197]

§ 36 Eusebius of Emesa (ca. 300-before 359)—Assemani, ch. 36; Habbi, 58, *369-372*

Eusebius of Emesa composed
370 a book against the Jews,[198]
also questions on the Old (Testament)[199]
and a *mēmrā* on Stephen.[200]

§ 37 Macarius of Egypt (d. ca. 392)—Assemani, ch. 37; Habbi, 58, *373-374*

Abba Macarius wrote
three volumes on the (monastic) way of life.[201]

197 None of these works—namely, the book against Marcion, the book against Pamphylius, and the letters—survive.

198 One fragment of the Syriac translation of this book is preserved by Elijah of Nisibis (975–1046; § 186). It has been translated into French. See Louis J. Delaporte (transl.), *La chronographie d'Élie Bar-Šinaya, Métropolitain de Nisibe, traduite pour la première fois d'après le manuscrit Add. 7197 du Musée britannique* (Bibliothéque de l'École des Hautes Études, Sciences historiques et philologiques 181; Paris: Librairie Honoré Champion, 1910), 311.

199 This is a reference to the *Fragments on the Octateuch and Kings* (*CPG* 3532 and Suppl.). For an edition and French translation of Eusebius on Genesis, see Françoise Petit, Lucas Van Rompay, and Joseph J.S. Weitenberg (eds. and transls.), *Eusèbe d'Émèse: Commentaire de la Genèse. Texte arménien de l'édition de Venise (1980), fragments grecs et syriaques avec traductions* (Traditio exegetica graeca 15; Leuven: Peeters, 2011). Fragments (as well as further possible fragments) of the Syriac translation of this work have also been preserved by the *Commentary on Genesis-Exodus 9:32* and Isho'dad of Merv (§ 143). For lists of these fragments (and possible other fragments), see Van Rompay, *Le commentaire sur Genèse-Exode 9, 32* (CSCO 484), 207; Van den Eynde, *Genèse* (CSCO 156), 259–260; idem (transl.), *Commentaire d'Išo'dad de Merv sur l'Ancien Testament, II: Exode-Deutéronome* (CSCO 179, Syr. 81; Louvain: Secrétariat du CorpusSCO, 1958), 218. There is also an anonymized fragment in the *Anonymous Commentary*; it remains unedited and untranslated. See ms. (*olim*) Diyarbakir 22, ff. 55r–55v. For a further discussion, see Brock, "'Let us now praise famous men'," 26.

200 This is a reference to *On Saint Stephan the Protomartyr* (*CPG* 3535). The Syriac translation of this work does not survive.

201 This is likely a reference to the *Letters* (*CPG* 2415 and 2421), *Homilies*, and *Treatises*, the latter of which are preserved in Syriac as a collection of 23 treatises. The Syriac translation of these works has been edited and translated into German. See Werner Strothmann (ed.), *Die syrische Überlieferung der Schriften des Makarios* (Göttinger Orientforschungen,

§ 38 Mark the Monk (d. ca. 430)—Assemani, ch. 38; Habbi, 59, *375*

375 Mark[202] (wrote) a book of chapters.[203]

§ 39 John (unknown)—Assemani, ch. 39; Habbi, 59, *376*

John[204] (wrote) a chronicle.[205]

§ 40 Evagrius Ponticus (345–399)—Assemani, ch. 40; Habbi, 59, *377*

Evagrius[206] composed three volumes.[207]

1, Reihe: Syriaca 21.1; Wiesbaden: Otto Harrassowitz, 1981), 73–130 (*Letters*), 1–71 (*Homilies*), 259–359 (*Treatises*) and idem (transl.), *Die syrische Überlieferung der Schriften des Makarios* (Göttinger Orientforschungen, 1, Reihe: Syriaca 21.2; Wiesbaden: Otto Harrassowitz, 1981), 50–55 (*Letters*), 1–47 (*Homilies*), 181–289 (*Treatises*). For a list of other partial translations of the *Letters*, as well as an edition and English translation of the Sogdian version of part of the sixth letter, see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 166–167 (nos. 5).

202 Assemani identifies this Mark with Mark the Hermit, who is also known as Mark the Monk. See Assemani, *BibOr* 3.1., 45, n. 2.

203 Namely, "kephalaia" (ܩܦܠܝܐ) This is a reference to *On the Spiritual Law* (*CPG* 6090), *On those who think they are justified by works* (*CPG* 6091), or both, since both of these works are written as chapters. The Syriac translation of both of these works remains unedited and untranslated. For a list of Syriac manuscripts preserving these works, see Baumstark, *Geschichte*, 91, n. 16, 19. It is also worth noting that Babai the Great (§ 66) wrote a commentary on Mark the Monk's *On the Spiritual Law*.

204 Assemani (followed by Habbi) identifies this John with John of Thebes (mid-4th-early 5th century), though no chronicle is known to have been produced by him. See Assemani, *BibOr* 3.1., 45, n. 4 and Habbi, *Fihris*, 164, n. 74. This John might be a reference to John of Antioch (of uncertain identity), John Malalas (ca. 491–578), or an otherwise unknown John. For a further discussion of the former two Johns, see Debié, *L'écriture de l'histoire en syriaque*, 44, 336–337.

205 Given that the specific identity of the writer of this chronicle remains uncertain, it remains equally uncertain which specific chronicle is being referenced in this entry. If this is a reference to the chronicle produced by John of Antioch or John Malalas, fragments of the Syriac translation of these works have been preserved. For a further discussion, see Debié, *L'écriture de l'histoire en syriaque*, 336–337. If this is a reference to a chronicle produced by an otherwise unknown John, this chronicle does not survive.

206 Assemani identifies this Evagrius with Evagrius Ponticus. See Assemani, *BibOr* 3.1., 45.

207 This is likely a reference to the *Praktikos* (*CPG* 2430), *Gnostikos* (*CPG* 2431 and Suppl.), and *Kephalaia gnostika* (*CPG* 2432 and Suppl.). The Syriac translations of the *Praktikos* and

§ 41 Isaiah of Scetis (early 5th century)—Assemani, ch. 41; Habbi, 59, *378*

Abba Isaiah (wrote) a book.[208]

§ 42 Ammonas (4th century)—Assemani, ch. 42; Habbi, 59, *379*

Ammonas composed letters.[209]

Gnostikos are preserved in 3 recensions, and Syriac translations of the *Kephalaia gnostika* are preserved in 2 recensions. Concerning the *Praktikos*, this work remains unedited. For a list of manuscripts preserving the Syriac translations of this work, see Joel Kalvesmaki, "Guide to Evagrius Ponticus: Λόγος πράκτικος," accessed 17 October 2023, https://evagriusponticus.net/corpus.htm. Both recensions of the Syriac translations of the *Kephalaia gnostika* have been edited and translated into French. See Antoine Guillaumont (ed. and transl.), *Les six Centuries des "Kephalaia gnostica" d'Évagre le Pontique* (Patrologia Orientalis 28.1.; Paris: Firmin-Didot, 1958). The Syriac translations (and Greek) of the *Praktikos*, *Gnostikos*, and *Kephalaia gnostika* have been translated into English. See Robin Darling Young, Joel Kalvesmaki, Columba Stewart, Luke Dysinger, and Charles Stang (transls.), *Evagrius of Pontus: The Gnostic Trilogy* (Oxford: Oxford University Press, 2024), 23–98 (*Praktikos*), 99–145 (*Gnostikos*), 146–458 (*Kephalaia gnostika*). For a slightly earlier English translation of the second recension of the Syriac translation of the *Kephalaia gnostika*, see Ilaria L. Ramelli (transl.), *Evagrius's Kephalaia Gnostika: A New Translation of the Unreformed Text from the Syriac* (SBL Writings from the Greco-Roman World 38; Atlanta, Georgia: SBL Press, 2015). For lists of partial editions and/or other translations of the Syriac translations of the *Gnostikos* and *Kephalaia gnostika*, see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 77–78 (nos. 3–4).

208 This is a reference to the *Asceticon* (*CPG* 5555). The Syriac translation of this work has been edited and translated into French. See René Draguet (ed. and transl.), *Les cinq recensions de l'Ascéticon syriaque d'abba Isaïe* (CSCO 289–290, 293–294, Syr. 120–121, 122–123; Louvain: Secrétariat du CorpusSCO, 1968). Subsequent to the publication of these volumes, select Logoi were transcribed and/or translated into Italian. See Paolo Bettiolo (transl.), *Margaritae: testi siriaci sulla preghiera* (Sinopia; Venezia: Arsenale Editrice, 1983), 15–21; Julious Yeshu' Çiçek, ܡܐܡܪ̈ܐ ܡܐܡܪ̈ܐ ܡܐܡܪ̈ܐ (Glane/Losser: Bar-Hebraeus Verlag, 1985), 3–32, 75–81, 99–100; Paolo Bettiolo (transl.), *Abba Isaia, Mar Efrem. Testi siriaci sulla preghiera* (Testi dei Padri della Chiesa 3; Magnano: Edizioni Qiqajon, 1993), 11–19.

209 This is a reference to the *Letters* (*CPG* 2380). The Syriac translation of fourteen letters (Letters 1–14) survive and, along with two further letters (considered to be dubious), have been edited and translated into Latin. See Michael Kmosko (ed. and transl.), *Ammonii Eremitae epistolae* (Patrologia Orientalis 10.6 [51]; Paris: Firmin-Didot, 1915). There is also an English translation of the Syriac version (and the Greek). See Derwas J. Chitty, with Sebastian P. Brock (transls.), *The Letters of Ammonas, Successor of Saint Antony* (Fairacres Publications 72; Oxford: SLG Press, 1979). For a list of other partial translations of these works, see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 34.

§ 43 Macarius of Alexandria (d. ca. 395)—Assemani, ch. 43; Habbi, 59, *380*

380 The other Macarius[210] (composed) *mēmrē*.[211]

§ 44 Sextus (possibly 2nd century)—Assemani, ch. 44; Habbi, 60, *381-382*

Sextus wrote a book of *mēmrē*
and also (a book) on the lovers of God.[212]

§ 45 Nilus of Ancyra (4th / 5th century)—Assemani, ch. 45; Habbi, 60, *383-384*

Nilus the monk[213] composed
two admirable volumes.[214]

210 Assemani identifies this Macarius with Macarius of Alexandria. See Assemani, *BibOr* 3.1., 47.

211 Habbi incorrectly presents the singular form of this noun. Assemani is followed here. This is a reference to the *3 Homilies* (CPG 2402, 1). Three Macarian homilies, in at least two recensions, are extant in Syriac, and they have been edited and translated into German. See Strothmann, *Die syrische Überlieferung der Schriften des Makarios*, vol. 1, 132–193 and idem, *Die syrische Überlieferung der Schriften des Makarios*, vol. 2, 85–127.

212 These two works are references to the *Sentences of Sextus* (CPG 1115). While this work is not a monastic work (but a collection of ethical sayings), it was popular in monastic circles, and this is likely the reason ʿAbdishoʿ categorizes it among other monastic works produced by Greek writers, as listed in his *Catalogue*. See Brock, "Sextus, Sentences of," 369. The Syriac translation of this work has been edited and translated into German. See de Lagarde, *Analecta Syriaca*, 2–31 and Victor Ryssel, "Die syrische Übersetzung der Sextussentenzen," *Zeitschrift für wissenschaftliche Theologie* NF 3 [38] (1895): 617–630; 4 [39] (1896): 568–624; 5 [40] (1897): 131–148. For a list of manuscripts preserving the Syriac translation of this work, see Baumstark, *Geschichte*, 170, n. 6. For a further discussion of the Syriac Sextus tradition, see Yury Arzhanov, *Syriac Sayings of Greek Philosophers: A Study in Syriac Gnomologia with Edition and Translation* (CSCO 669, Subs. 138; Leuven: Peeters, 2019), 90–93.

213 Assemani identifies this Nilus with Nilus, the disciple of John Chrysostom (§ 17). See Assemani, *BibOr* 3.1., 48, n. 4. Nilus, the disciple of Chrysostom, is the same person as Nilus of Ancyra.

214 This is likely a reference to the *Pearls* (CPG 6068 and Suppl.), which is a collection of 160 short sayings, and the *Letters* or *Admonitions* (CPG 6060–6062, 6064–6067 and Suppl.). The *Pearls* and several of the *Letters* have been edited and translated into Italian. See Paolo Bettiolo (ed. and transl.), *Gli scritti siriaci di Nilo il solitario: introduzione, edizione e*

§ 46 Palladius and Jerome (fl. ca. 400 and d. 420)—Assemani, ch. 46; Habbi, 60, *385-388*

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385 Palladius and Jerome
wrote a Book of Paradise,
and the saying(s), together with the counsels, of the Elders[215]
they arranged into three volumes.[216]

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§ 47 John the Solitary (first half of the 5th century)—Assemani, ch. 47; Habbi, 60, *389*–61, *392*

John of Apamea[217]
390 composed[218] three volumes[219] and letters

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traduzione (Publications de l'Institut orientaliste de Louvain 30; Louvain-la-Neuve: Université Catholique de Louvain, Institut orientaliste, 1983), 10–45 (*Pearls*), 75–151 (*On the Monastic Life*; CPG 6060), 184–220 (*Letter to Philotheos*; CPG 6061), 220–231 (*Letter to the Monks*; CPG 6062), 231–276 (*Treatise on Virtue to Theosebios*; CPG 6064), 276–317 (*Treatise on the Seven Passions*; CPG 6065). For the manuscripts preserving the *Exhortation* (CPG 6066) and the *Homilies to Candidates for Monasticism* (CPG 6067), see Baumstark, *Geschichte*, 91, n. 11–12. The *Two Letters* (CPG 6063) have been shown to be the *Fifth Letter* of Joseph Hazzaya (8th century). See § 68.

215 Namely, the Egyptian Monastic Fathers.

216 This is a reference to the *Book of the Paradise of the Fathers*, a Syriac text compiled by ʿEnanishoʿ (7th century; § 75) which incorporates Palladius' *Lausiac History* (CPG 6036 and Suppl.), the *History of the Monks in Egypt* (CPG 5620), which is wrongly credited to Jerome, and a collection of the *Apophthegmata of the Egyptian Fathers* (CPG 5577). This text has been edited and/or translated into English. See Bedjan, *Acta martyrum et sanctorum*, vol. 7, 1–992; Ernest A. Wallis Budge (ed. and transl.), *The Book of Paradise, Being the Histories and Sayings of the Monks and Ascetics of the Egyptian Desert by Palladius, Hieronymus and Others: The Syriac Texts, according to the Recension of ʿAnân-Îshôʿ of Bêth ʿÂbhê*, 2 vols. (London: W. Drugulin, 1904); idem (transl.), *The Paradise or Garden of the Holy Fathers, Being Histories of the Anchorites, Recluses, Monks, Coenobites, and Ascetic Fathers of the Deserts of Egypt between* A.D. CCL *and* A.D. CCCC *circiter*, 2 vols. (London: Chatto & Windus, 1907); Ernest A. Wallis Budge (transl.), *The Wit and Wisdom of the Christian Fathers of Egypt: The Syriac Version of the Apophthegmata Patrum by ʿÂnân Îshôʿ of Bêth ʿÂbhê* (London: Oxford University Press, 1934).

217 John the Solitary / John of Apamea was a Syriac writer, though he was also likely educated in Greek as well. See Brock, *A Brief Outline*, 25. For a discussion of several figures who are confused under this name, see ibid. and Kitchen, "Yoḥannan Iḥidaya," 442.

218 Habbi incorrectly presents ܥܡܨ. Assemani is followed here.

219 See footnote 222 below (in this entry).

on the spiritual way of life,[220]
on the passions,[221] and on perfection.[222]

§ 48 Jacob (possibly second half of the 5th century)—Assemani, ch. 48; Habbi, 61, *393-396*

Jacob the disciple[223] wrote
a commentary on Matthew,
on the Apostle,[224] and also on Jeremiah
in an abridged manner.[225]

220 This may be a reference, in part, to the *Letter about Spiritual Change*. This text has been edited and translated into German. See Lars G. Rignell (ed. and transl.), *Briefe von Johannes dem Einsiedler mit kritischem Apparat, Einleitung und Übersetzung* (Lund: Håkan Ohlssons Boktryckeri, 1941), 40–82 (Syriac), 58–82 (German).

221 This may be a reference, in part, to the *Dialogue on the Soul and the Passions*. This text has been edited and subsequent translations into Italian and English have been produced. See Sven Dedering (ed.), *Johannes von Lykopolis. Ein Dialog über die Seele und die Affekte des Menschen* (Arbeten utgivna med understöd av Vilhelm Ekmans Universitetsfond, Uppsala 43; Uppsala: Almqvist & Wiksell, 1936); Sebastian P. Brock, *Spirituality in the Syriac Tradition* (Moran 'Eth'ō 2; Kottayam: SEERI, 1989), 123 (c) (partial English translation); Marco Pavan (transl.), *Giovanni il Solitario, Le passioni dell'anima spirituale* (Magnano: Monastero di Bose, 2012); Mary T. Hansbury (transl.), *John the Solitary on the Soul* (Texts from Christian Late Antiquity 32; Piscataway, NJ: Gorgias Press, 2013) (includes the Syriac text).

222 This may be a reference, in part, to the *Letter about Rest or about Perfection*. This text has been edited and translated into German. See Lars G. Rignell (ed. and transl.), *Drei Traktate von Johannes dem Einsiedler* (*Johannes von Apameia*) (Lunds Universitets Årsskrift NF Avd. 1, Bd. 54, #4; Lund: C.W.K. Gleerup, 1960), 3–12 (Syriac), 26–31 (German). Due to the somewhat vague wording that 'Abdisho' uses to list John's writings in this entry, other works—particularly those that comprise the "three volumes" (ܬܠܬ ܡܫܡܪ)—cannot be identified. For an inventory of John's works (as well as the manuscripts preserving them), see Werner Strothmann (ed. and transl.), *Johannes von Apamea. Sechs Gespräche mit Thomasios, Der Briefwechsel zwischen Thomasios und Johannes und Drei an Thomasios gerichtete Abhandlungen* (Patristische Texte und Studien 11; Berlin / New York: Walter de Gruyter, 1972), 5–44.

223 While this writer is otherwise unknown, Assemani postulates that (based on his placement in the *Catalogue*) he was a disciple of John the Solitary / John of Apamea. See Assemani, *BibOr* 3.1., 50, n. 3.

224 Namely, the Apostle Paul.

225 None of these works survive.

The Syriac Fathers

Introduction—Assemani, ch. 49; Habbi, 61, *397-400*

Now that we have set forth the writings
of the Greek Fathers,
let us begin to set forth the writings
400 of the Syriac Fathers.

§ 49 Simeon bar Ṣabbaʿe and Aqaq (d. 341 or 344 and late 5th century)—Assemani, ch. 49; Habbi, 61, *401–402*

For Simeon bar Ṣabbaʿe
and for Mar Aqaq there are letters.[1]

§ 50 Miles (d. 341)—Assemani, ch. 50; Habbi, 62, *403-404*

Miles also composed letters
and *mēmrē* on various (subjects).[2]

§ 51 Yahbaḥuhy (possibly early 5th century)—Assemani, ch. 51; Habbi, 62, *405-412*

405 Mar Yahbaḥuhy[3] wrote a letter

1 While Mar Aqaq's letters do not survive, one of Simeon bar Ṣabbaʿe's letters has been preserved. It has been edited and translated into English. See Arthur Vööbus (ed.), *The Canons Ascribed to Mārūtā of Maipherqaṭ and Related Sources* (CSCO 439, Syr. 191; Louvain: Peeters, 1982), 134 and idem (transl.), *The Canons Ascribed to Mārūtā of Maipherqaṭ and Related Sources* (CSCO 440, Syr. 192; Louvain: Peeters, 1982), 110.

2 These letters and *mēmrē* do not survive.

3 The identity of this writer is uncertain. A comparable story is told by Barhebraeus (d. 1286) in relation to a figure named Ahadabuhy, a legendary metropolitan of Seleucia-Ctesiphon. See Jean-Maurice Fiey, *Jalons pour une histoire de l'Église en Iraq* (CSCO 310, Subs. 36; Louvain: Secrétariat du CorpusSCO, 1970), 64–65, 68–69, 71–72.

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to the pope of the East[4]
in whose time[5] a letter
was written by the Western (patriarchs),[6]
whereby they granted a patriarchate
for this see of the East,[7]
and it was sent with honor
by the hands of Agapetus the Elamite.[8]

§ 52 Ephrem the Syrian[9] (d. 373)—Assemani, ch. 52; Habbi, 63, *413*–64, *432*

The great Ephrem, who was called
the prophet of the Syrians,[10] composed
a commentary on the books
of Genesis, Exodus,[11]

4 Assemani states "pope of the West" (ܦܐܦܐ ܕܡܥܪܒܐ). Both Habbi and Assemani are referring to the patriarch of Antioch. This letter does not survive.

5 Habbi incorrectly presents the singular form of this noun. Assemani is followed here.

6 This letter, sent by the Western patriarchs, is preserved in ʿAbidshoʿ's (§ 200) "Concise Collection of Synodical Canons," IX.5. Assemani printed it from there with a Latin translation in *BibOr* 3.1., 52–55. The Western patriarchs named at the end of this letter are Gaius of Rome, Petrus of Alexandria, Paul of Antioch, and Flavianus of Ephesus.

7 This see was located in Seleucia-Ctesiphon and is attested from the early 5th century, as alluded to in canon 12 of the Synod of Mar Isaac (410; § 193). See A. Melloni and E.A. Ishac (eds.), *Conciliorum oecumenicorum generaliumque decreta, V/2: The Synods of the Church of the East* (Turnhout: Brepols, 2023), 582–585 (Syriac and English). See ibid., 538–541, 545 for earlier editions and translations of this canon. This is a reference to canon 3 of the pseudo-Apostolic Canons attributed to Marutha of Maypherqaṭ (4th / 5th century; § 57). This canon has been edited and translated into English. See Vööbus, *The Canons Ascribed to Mārūtā of Maipherqaṭ* (CSCO 439), 60–61 and idem, *The Canons Ascribed to Mārūtā of Maipherqaṭ* (CSCO 440), 54–55.

8 This person is mentioned at the end of the letter from the Western patriarchs, where he is said to be the bishop of Beth Lapat. On the basis that Agapetus the Elamite is considered a contemporary of Yahbahuhy, he could be situated in the early 5th century as well.

9 This entry was previously translated and analyzed in Brock, "'Let us now praise famous men'," 24–26. My analysis of this entry draws on Brock's work. The reference numbers used in this entry are taken from Kees den Biesen, *Annotated Bibliography of Ephrem the Syrian* (United States of America: Lulu Press, 2011).

10 Habbi incorrectly presents the singular form of this noun. Assemani is followed here.

11 The commentary on Genesis and Exodus (§ 132 [121], 134 [123]) are considered to be genuine works by Ephrem; only chapters 1–32 of the commentary on Exodus are extant. For lists of the many editions and translations of these commentaries, see Sebastian P. Brock,

Leviticus,[12] Joshua bar Nun,
Judges, also Samuel,
the book of Kings, (the Psalms of) David,
Isaiah, also the Twelve,
Jeremiah, Ezekiel,
and the blessed Daniel.[13]
He also has books and letters
on the Faith of the Church,[14]
and he has *mēmrē* in meters,[15]

Singer of the Word of God: Ephrem the Syrian and his Significance in Late Antiquity (Sebastianyotho 1; Piscataway, NJ: Gorgias Press, 2020), 314–315 and the reference numbers in den Biesen, *Annotated Bibliography of Ephrem the Syrian* mentioned above.

12 Habbi incorrectly presents the singular form of this noun. Assemani is followed here.

13 The commentary on Leviticus (§135 [124]), Joshua (§138 [127]), Judges (§139 [128]), Samuel (§140 [129]), Kings (§141 [130]), Psalms, Isaiah (§144 (133)), the Twelve (§149–160 [138–149]), Jeremiah (§145 [134]), Ezekiel (§147 [136]), and Daniel (§148 [137]) are not considered to be entirely genuine works by Ephrem, though genuine material may be present in them. For lists of the many editions and translations of these commentaries, see the reference numbers in den Biesen, *Annotated Bibliography of Ephrem the Syrian* mentioned above. The pseudo-Ephremic commentary on Psalms does not survive.

14 Concerning the "books" (ܟܬܒܐ), Brock suggests this may refer to the "volumes" (ܡܕܪܫܐ) which contain the *madrāshē* and *mēmrē* "On Faith" (§25 [23], 77 [64]) and the *madrāshē* "On the Church" (§19), all three of which are considered to be genuine works by Ephrem. See Brock, "'Let us now praise famous men'," 24 and André de Halleux, "Une clé pour les hymnes d'Éphrem dans le ms. Sinaï syr. 10," *Le Muséon* 85 (1972): 187. For lists of the editions and translations of these *madrāshē* and *mēmrē*, see Brock, *Singer of the Word of God*, 317, 323–324 and the reference numbers in den Biesen, *Annotated Bibliography of Ephrem the Syrian* mentioned above. Concerning the "letters" (ܐܓܪܬܐ), there are two: the Letter to the Mountaineers (not considered to be a genuine work by Ephrem; §181 [159]) and the Letter to Publius (considered to be a genuine work by Ephrem; §183 [172]). For lists of the editions and translations of both of these letters, see Brock, *Singer of the Word of God*, 317 and the reference numbers in den Biesen, *Annotated Bibliography of Ephrem the Syrian* mentioned above.

15 A large number of *mēmrē* credited to Ephrem has been preserved, the majority of which are not considered to be genuine works by him. Some of these *mēmrē* were credited to Ephrem because they were produced (as Brock notes) "in the metre of Ephrem." Brock also suggests that "it is probably some, or many, of these that ʿAbdīshō had in mind." See Brock, "'Let us now praise famous men'," 25. For lists of the editions and translations of both the genuine Ephremic and pseudo-Ephremic *mēmrē*, see Brock, *Singer of the Word of God*, 316–321 and den Biesen, *Annotated Bibliography of Ephrem the Syrian*, §57–131 (115).

madrāshē,[16] together with *teshbḥātā*[17]
and all the *qālē* of the departed,[18]
compositions in alphabetical order,[19]
a disputation against the Jews,[20]

16 Brock suggests that ʿAbdishoʿ is likely referencing "the excerpted groups of three stanzas to be found scattered round the liturgical year in the Hudra," rather than the collections of *madrāshē* that were edited by Dom Edmund Beck. See Brock, "'Let us now praise famous men'," 25. For some examples of these stanzas in English translation, see Sebastian P. Brock, "The Transmission of Ephrem's Madrashe in the Syriac Liturgical Tradition," *Studia Patristica* 33 (1997): 490–505.

17 Brock suggests that 'Abdisho' is likely referencing "the various liturgical *teshbḥātā* found with named authors in the East Syriac liturgical tradition, several of which are specifically attributed to Ephrem." See Brock, "'Let us now praise famous men'," 25. For some examples of these *teshbḥātā* in English translation, see Sebastian P. Brock, "Some Early Witnesses to the East Syriac Liturgical Tradition," *Journal of Assyrian Academic Studies* 18:1 (2004): 22–24.

18 The *qālē* of the Departed are also referred to as necrosima and funeral canons. 85 of these *qālē*, which are dubiously attributed to Ephrem, have been edited and translated into Latin. See Joseph Simonius Assemani (ed. and transl.), *Sancti patris nostri Ephraem Syri opera omnia quæ exstant, Græce, Syriace, Latine*, vol. 6 (Roma: Typographia Pontificia Vaticana, 1743), 225–359. Some of these *qālē* have also been translated into English in Henry Burgess (transl.), *Select Metrical Hymns and Homilies of Ephraem Syrus* (London: R.B. Blackader, 1853). For a list of the canons in Assemani that correspond to the numbers in Burgess, see Brock, *Singer of the Word of God*, 306–307.

19 Brock suggests that 'Abdisho' is likely referencing "Ps-Ephrem acrostic *memre* such as the very popular *Alaha hab yulpana*." See Brock, "'Let us now praise famous men'," 25. This particular acrostic *mēmrā* has been edited and/or translated into Latin. See Joseph Simonius Assemani (ed. and transl.), *Sancti patris nostri Ephraem Syri opera omnia quæ exstant, Græce, Syriace, Latine*, vol. 5 (Roma: Typographia Pontificia Vaticana, 1740), 376–378 and Thoma Darmo (ed.), *Ktābā da-qdām wad-bātar wad-ḥudrā wad-kaškōl wad-gazzā w-qālē d-ʿudrānē ʿam ktābā d-mazmōrē*, vol. 1 (Trichur, India: Mar Narsai Press, 1960), 769–772.

20 Habbi incorrectly presents the singular form of this noun. Assemani is followed here. One fragment of this work is preserved by Philoxenus of Mabbug (d. 523) in his *Florilegium against Habib*. See Maurice Brière and François Graffin (eds. and transls.), *Sancti Philoxeni episcopi Mabbugensis dissertationes decem de Uno e sancta Trinitate incorporato et passo* (*Mēmrē contre Ḥabib*). *v. Appendices: i. Tractatus; ii. Refutatio; iii. Epistula dogmatica; iv. Florilegium* (Patrologia Orientalis 41.1 [186]; Turnhout: Brepols, 1982), 66. It is also possible that this work is fragmentarily preserved (in Syriac) in the undertext of ms. Sinai Ar. 514 (10th century). See Grigory Kessel, "A Catacomb of Syriac Texts: *Codex Arabicus* (Sin. ar. 514) Revisited," in Claudia Rapp et al. (eds.), *New Light on Old Manuscripts: The Sinai Palimpsests and Other Advances in Palimpsest Studies* (Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse, Denkschriften 547, Veröffentlichungen zur Byzanzforschung 45; Vienna: Austrian Academy of Sciences Press, 2023), 101–129 (esp. 106, 120). Brock suggests one of three possibilities for this work, though he favors either of the latter two: 1) Ephrem's Volume against the Jews, which is referred to in ms. Sinai Syr. 10 (7th–9th century) via the *qālē* title "the King's bride" (ܟܠܠܐ ܕܡܠܟܐ), 2)

430 against Mani[21] and Bardaiṣan,[22]
against Marcion[23] and Hypatus,[24]
and a refutation of the wickedness of Julian.[25]

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a pseudo-Ephremic *mēmrā* for Palm Sunday (i.e. *Sermones* II.3), or 3) a Dispute poem, dubiously attributed to Ephrem, that presents "the Synagogue" and "Our Lord" as the protagonists. The latter two have been edited and translated into German and English. See Brock, "'Let us now praise famous men'," 25; de Halleux, "Une clé pour les hymnes d'Éphrem dans le ms. Sinaï syr. 10," 187; Edmund Beck (ed.), *Des heiligen Ephraem des Syrers Sermones, II* (CSCO 311, Syr. 134; Louvain: Secrétariat du CorpusSCO, 1970), 55–78; idem (transl.), *Des heiligen Ephraem des Syrers Sermones, II* (CSCO 312, Syr. 135; Louvain: Secrétariat du CorpusSCO, 1970), 72–98; Sebastian P. Brock, *Sughyotho Mgabbyotho* (Holland: Syrian Orthodox Archdiocese of Central Europe, 1982), 44–49; idem, *The People & the Peoples: Syriac Dialogue Poems from Late Antiquity* (Journal of Jewish Studies, Supplement Series 3; Oxford: Journal of Jewish Studies, 2019), 80–95. It is also possible that a pseudo-Ephremic work entitled "The disputation which was produced by Mar Ephrem the teacher against the Jews" (ܡܡܪܐ ܕܥܒܕ ܡܪ ܐܦܪܝܡ ܡܠܦܢܐ ܥܡ ܝܗܘܕܝܐ)—of which David G.K. Taylor is currently producing an edition and English translation—may be the text to which 'Abdisho' is referring at this point.

21 Mani lived ca. 216–274 / 277.

22 Bardaiṣan lived 154–222.

23 Namely, Marcion of Sinope (85–160). Brock suggests that "Ephrem's works against Mani, Bar Daisan and Marcion would appear to have been known [to 'Abdisho'] from biographical notices, rather than from the collection of *madrāshē* 'Against the Heresies'." See Brock, "'Let us now praise famous men'," 25–26. Mani, Bardaiṣan, and Marcion are mentioned in Ephrem's Syriac vita tradition, three times of which they are listed or implied together. See Joseph P. Amar (ed.), *The Syriac Vita Tradition of Ephrem the Syrian* (CSCO 629, Syr. 242; Louvain: Peeters, 2011), 68, 72, 76 and idem (transl.), *The Syriac Vita Tradition of Ephrem the Syrian* (CSCO 630, Syr. 243; Louvain: Peeters, 2011), 74, 78, 83.

24 Also spelled Hypatius. 'Abdisho' has incorrectly listed Hypatus along with other figures against whom Ephrem produced a polemical work. Hypatus was (as Brock has observed) the addressee of this work (§171–175 [162–166]). This work is considered to be genuine. It has been edited, in whole and in part, and translated into English and German. See J. Josephus Overbeck (ed.), *S. Ephraemi Syri, Rabulae episcopi Edesseni, Balaei aliorumque Opera selecta e codicibus syriacis manuscriptis in museo Britannico et bibliotheca Bodleiana asservatis primus edidit* (Oxford: Clarendon Press, 1865), 21–73 (first discourse and beginning of the second discourse); Edmund Beck, "Ephräms Brief an Hypatios übersetzt und erklärt," *Oriens Christianus* 58 (1974): 76–120 (first discourse); Charles Wand Mitchell (ed. and transl.), *S. Ephraim's Prose Refutations of Mani, Marcion, and Bardaisan*, vol. 1 (London: Williams and Norgate, 1912), 1–185 (Syriac) (second-fifth discourses), i–cxix (English) (all five discourses).

25 Julian lived 331–363. Brock suggests that this refutation, which consists of four *madrāshē* against Julian (§28 [27]), was known to 'Abdisho' indirectly, because it only survives in one early 6th-century manuscript. These four *madrāshē* are considered to be genuine. They have been edited twice and translated into German. See Overbeck, *S. Ephraemi*

§ 53 Narsai[26] (d. ca. 500)—Assemani, ch. 53; Habbi, 64, *433*–65, *448*

Narsai, the harp of the Spirit,
composed a commentary on Genesis,
Exodus, Leviticus,
Numbers, (Joshua) bar Nun,
the book of Judges, Ecclesiastes,
Isaiah, also the Twelve,
Jeremiah, Ezekiel,
and on the prophecy of Daniel,[27]
as well as *mēmrē* in twelve volumes,
three hundred and sixty in number.[28]
He also has a liturgy
and an interpretation of the sacraments and baptism,[29]

Syri, 3–20; Edmund Beck (ed.), *Des heiligen Ephraem des Syrers Hymnen de Paradiso und contra Julianum* (CSCO 174, Syr. 78; Louvain: Peeters, 1957), 71–91; idem (transl.), *Des heiligen Ephraem des Syrers Hymnen de Paradiso und contra Julianum* (CSCO 175, Syr. 79; Louvain: Peeters, 1957), 64–86.

26 This entry was previously largely translated in Aaron M. Butts, "Narsai's Life and Work," in Aaron M. Butts, Kristian S. Heal, and Robert A. Kitchen (eds.), *Narsai: Rethinking His Work and His World* (Studien und Texts zu Antike und Christentum 121; Tübingen: Mohr Siebeck, 2020), 6 and Aaron M. Butts, Kristian S. Heal, and Sebastian P. Brock, *Clavis to the Metrical Homilies of Narsai* (CSCO 690, Subs. 142; Leuven: Peeters, 2021), v.

27 These commentaries do not survive.

28 82 of these *mēmrē* survive. For lists of editions and translations of these *mēmrē* (as well as notes on the *mēmrē* not considered to be authentic), see Butts, Heal, and Brock, *Clavis to the Metrical Homilies of Narsai*, 1–79 and Butts, "Narsai's Life and Work," 6, n. 24. Subsequent to the publication of the *Clavis*, Erin Galgay Walsh and Ellen Muehlberger translated some of these *mēmrē*, in whole and in part, into English. See Erin Galgay Walsh, "Narsai, *On the Canaanite Woman*," in J. Edward Walters (ed.), *Eastern Christianity: A Reader* (Grand Rapids, Michigan: William B. Eerdmans, 2021), 69–87; idem, "Narsai, *Metrical Homily on "the Word Became Flesh"* (*John 1:14*)," in Mark DelCogliano (ed.), *The Cambridge Edition of Early Christian Writings. Volume 4: Christ: Chalcedon and Beyond* (Cambridge: Cambridge University Press, 2022), 194–213; Ellen Muehlberger, "Narsai, *Selections from the Metrical Homilies on the Nativity and on the Epiphany*," in Mark DelCogliano (ed.), *The Cambridge Edition of Early Christian Writings. Volume 4: Christ: Chalcedon and Beyond* (Cambridge: Cambridge University Press, 2022), 214–238. All 82 of Narsai's *mēmrē* are currently being translated into English and will be published in the multi-volume series Aaron M. Butts, Kristian S. Heal, and Robert A. Kitchen (eds.), *Narsai: The Homilies* (Eastern Christian Texts in Translation; Louvain: Peeters, 2024–).

29 There is a popular commentary on the sacraments, which is attributed to Narsai but is not considered to be one of his genuine works. For an edition and English translation of

as well as consolations,[30] together with homilies,
praises, proclamations,
exhortations, and a book
on the depravity of life.[31]

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§ 54 Barṣawma of Nisibis[32] (d. ca. 491–496)—Assemani, ch. 54; Habbi, 66, *449–452*

Barṣawma[33] composed consolations,[34]
also homilies[35] and *madrāshē*,[36]

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this text, see Joseph of Beth Qelayta (ed.), ܦܘܫܩ ܪܙܐ ܚܢܢ ܢܪܣܝ ܠܚܢ ܦܫܩ ܪܙܐ ܕܡܪ [Pushaq Raze: An Exposition of the Mysteries by Mar Narsai] (Mosul: Press of the Assyrian Church of the East, 1928; rpr. Atour Publications, 2005) and Richard Hugh Connolly (transl.), *The Liturgical Homilies of Narsai* (Texts and Studies 8.1; Cambridge: Cambridge University Press, 1909), 1–32 (Homily 17 = *Mēmrā* 35).

30 Habbi misspells this plural noun as ܣܟܘܟ. Assemani is followed here.

31 None of these works—namely, the liturgy, interpretation, consolations, homilies, praises, proclamations, exhortations, and book—survive.

32 This entry was previously translated and analyzed in Stephen Gero, *Barṣauma of Nisibis and Persian Christianity in the Fifth Century* (CSCO 426, Subs. 63; Louvain: Peeters, 1981), 90–93. My analysis of this entry draws on Gero's work.

33 Assemani identifies this Barṣawma with Barṣawma of Nisibis. See Assemani, *BibOr* 3.1., 66.

34 Gero suggests that ʿAbdishoʿ's source at this point is Gabriel of Baṣra's (fl. late 9th century; § 139) legal compendium, which cites Catholicos Theodosius (9th century) recommending that the clerics read "the consolations of Barṣawma, Išoʿ bar Nun, and Paul" (ܩܕܡ ܬܫܒܚܬܐ ܕܒܪܨܘܡܐ ܘܕܝܫܘܥ ܒܪ ܢܘܢ ܘܕܦܘܠܘܣ). However, the Barṣawma listed here is likely Barṣawma of Karka (fl. 7th century; § 104). Since ʿAbdishoʿ probably relies on an indirect source for his knowledge of these consolations (i.e. via Gabriel), it is quite likely that he has confused these two Barṣawmas and incorrectly attributed the consolations of the 7th-century Barṣawma to the 5th-century Barṣawma, the latter of whom is the more well-known of the two. Thus, on the basis of Gabriel alone, ʿAbdishoʿ's assertion that Barṣawma of Nisibis composed consolations is unfounded. See Gero, *Barṣauma of Nisibis*, 90–91 and Angelo Mai (ed.), *Scriptorum veterum nova collectio e vaticanis codicibus edita*, vol. 10.1 (Roma: Typis Collegii Urbani, 1838), 275 (Syriac).

35 Gero proposes two options for understanding the background of these homilies: 1) Barṣawma may have produced them while he worked as an "interpreter" (ܡܦܫܩܢܐ) in Nisibis, after finishing his studies or 2) these homilies have been attributed to Barṣawma solely on the basis that he held the position of interpreter, from which ʿAbdishoʿ has assumed their existence. See Gero, *Barṣauma of Nisibis*, 31 and n. 29; 90, n. 6. These homilies do not survive.

36 Gero draws attention to two *teshbḥātā* attributed to Barṣawma in the daily office and suggests that ʿAbdishoʿ may have been referring to them via their broader category name of

and he has a consecration,[37] *mēmrē*,
exhortations,[38] and letters.[39]

§ 55 Abraham of Beth Rabban (6th century)—Assemani, ch. 55; Habbi, 66, *453*–67, *460*

Abraham of Beth Rabban made[40]
a book (consisting) of a commentary
455 on[41] Joshua bar Nun, Judges,
the book of Kings, Bar Sira,
Isaiah in two volumes,
the Twelve,[42] Daniel,[43]
and Song of Songs,[44] and also the *Cause*

madrāshē. For a brief discussion of these two *teshbḥātā* (including a bibliography of their edition, their English, French, and German translations, and a list of manuscripts preserving them), see Gero, *Barṣauma of Nisibis*, 92–93.

37 According to Gero, this consecration "is not a eucharistic anaphora under Barṣauma's name, but simply a prayer incorporated in the extant ritual of consecrating an altar with chrism … Its attribution to Barṣauma of Nisibis is unanimous in the manuscripts, but otherwise there are no positive indices for Barṣauma's authorship of this rather routine liturgical prayer." See Gero, *Barṣauma of Nisibis*, 92. This consecration remains unedited and untranslated. For a list of manuscripts preserving this consecration, see idem, 92, n. 27.

38 These *mēmrē* and exhortations do not survive.

39 Six letters are extant (five of which are addressed to Aqaq [§ 49]), and all of them are considered to be genuine. They are preserved in the *Synodicon Orientale*, a collection of reports and canons of East Syriac synods from 410–775 / 776 (§ 193), which is preserved in ms. Erbil-Ankawa, O.A.O.C., Syr. 509 (*olim* Alqosh 169; 13th or 14th century), as well as in several later witnesses. These letters have been edited and translated into English. See Melloni and Ishac, *The Synods of the Church of the East*, 1560–1573 (Syriac and English). See ibid., 1553–1554, 1557 for earlier editions and translations of these letters. For a brief discussion of these letters (including their chronology), see Gero, *Barṣauma of Nisibis*, 1–2, 120–122.

40 Habbi incorrectly omits "made" (ܥܒܕ). Assemani is followed here.

41 Habbi incorrectly presents "and" (ܘ). Assemani is followed here.

42 Habbi incorrectly omits the prefixed ܬ. Assemani is followed here.

43 Habbi misspells this proper name as ܒܝܬ ܪܒܢ. Since Assemani also presents an alternate spelling of this name and ms. Vatican, Syr. 176 is unreadable at this point, Beth Qelayta is followed here.

44 These commentaries do not survive.

460 *of the Foundation* (*of the Schools*) *through Defined*[45] *Chapters.*[46]

§ 56 John of Beth Rabban (6th century)—Assemani, ch. 56; Habbi, 67, *461*–68, *476*

John, also of Beth Rabban,
composed a book (consisting) of a commentary
on Exodus,[47] the book of Leviticus,[48]

45 Habbi incorrectly presents this pa'el passive participle, here functioning as an adjective, in the singular form. Assemani is followed here.

46 Assemani incorrectly presents "and defined *madrāshē*" (ܘܡܬܦܫܩ ܡܕܪܫ̈ܐ). The noun ܡܕܪܫ̈ܐ appears to have developed from two graphic errors, where 1) the ܕ (in ܕܡ) was misread as a ܪ and 2) ܡܕ ܕ was recognized to be one word and the space after the ܕ and before the ̈ was omitted. Also, since ܡܕܪܫ̈ܐ follows the noun ܣܗܕ̈ܐ, the conjunction ܘ was likely added to smooth out the text. Cf. Addai Scher (ed. and transl.), *Histoire nestorienne* (*Chronique de Séert*)*: Seconde partie* (*1*) (Patrologia Orientalis 7.2; Paris: Firmin-Didot, 1911), 116 [24], n. 2. This work does not survive.

47 This work is preserved as fragments by the *Commentary on Genesis-Exodus 9:32* (first half of the 8th century), Theodore bar Koni (fl. end of the 8th century; § 136), Isho'dad of Merv (fl. ca. 850; § 143), and the *Anonymous Commentary* (10th century). With the exception of the *Anonymous Commentary*, these have been edited and translated into French. See Van Rompay, *Le commentaire sur Genèse-Exode 9, 32* (CSCO 483), 137; idem, *Le commentaire sur Genèse-Exode 9, 32* (CSCO 484), 178; Robert Hespel (ed.), *Théodore bar Koni. Livre des Scolies* (*recension d'Urmiah*) (CSCO 447, Syr. 193; Louvain: Peeters, 1983), 46; idem (transl.), *Théodore bar Koni. Livre des Scolies* (*recension d'Urmiah*) (CSCO 448, Syr. 194; Louvain: Peeters, 1983), 30; Ceslas van den Eynde (ed.), *Commentaire d'Išo'dad de Merv sur l'Ancien Testament, II: Exode–Deutéronome* (CSCO 176, Syr. 80; Louvain: Secrétariat du CorpusSCO, 1958), 7, 30–31, 34, 48; idem, *Exode–Deutéronome* (CSCO 179), 10, 39, 41, 45, 64, 70, n. 5; ms. (*olim*) Diyarbakir 22 (11th–12th century), ff. 31^{r}, 34^{r} (2×), 36^{v}.

48 This work is preserved as fragments by Theodore bar Koni (§ 136), Timothy I (727 / 728–823; § 86), Isho' bar Nun (d. 828; § 90), Isho'dad of Merv (§ 143), and the *Anonymous Commentary*. With the exception of the *Anonymous Commentary*, these have been edited and translated into French and Latin. See Scher, *Theodorus bar Kōnī* (CSCO 55), 176; Hespel and Draguet, *Théodore bar Koni* (*recension de Séert*) (CSCO 431), 169; Oscar Braun (ed.), *Timothei patriarchae I epistulae* (CSCO 74, Syr. 30; Louvain: Secrétariat du CorpusSCO, 1914), 95–96; idem (transl.), *Timothei patriarchae I epistulae* (CSCO 75, Syr. 31; Louvain: Secrétariat du CorpusSCO, 1915), 62; Clarke, *The Selected Questions of Ishō bar Nūn on the Pentateuch*, f. 21^{v} (Syriac), 38–39 (English); Van den Eynde, *Exode–Deutéronome* (CSCO 176), 66, 74, 76; idem, *Exode–Deutéronome* (CSCO 179), 88–89, 99, 102; ms. (*olim*) Diyarbakir 22, ff. 40^{r}–40^{v}, 43^{r}–43^{v} (2×), 46^{r}. Cf. Van Rompay, "Yoḥannan of Beth Rabban," 441.

Numbers,[49] Job,[50]
Jeremiah,[51] Ezekiel,[52]
and Proverbs, (a book) against the Magi,[53]
(a book of) accusations against the Jews,[54]
and (a book) against the heretics.[55]
He also has *mēmrē*[56] on the Rogations,[57]
mēmrē on the death of Khosrow,[58]

49 This work is preserved as fragments by Isho'dad of Merv (§ 143), the *Anonymous Commentary*, and the *Gannat Bussame* (between the 10th and beginning of the 13th century; § 122). With the exception of the *Anonymous Commentary*, these have been edited and translated into French and German. See Van den Eynde, *Exode–Deutéronome* (CSCO 176), 87 (2×), 90–94, 97–98, 100–102, 106, 108–109, 111–113; idem, *Exode–Deutéronome* (CSCO 179), 117 (2×), 122, 125–126, 130–131, 135, 137, 143, 146, 149–150, 152–153; ms. (*olim*) Diyarbakir 22, ff. 46^{v}, 47^{r} (2×), 48^{v} (2×), 49^{r}–49^{v}, 50^{v} (3×), 51^{r}, 52^{r}–52^{v}, 54^{r}, 55^{r}, 55^{v} (3×), 56^{r} (2×), 56^{v}; Reinink, *Gannat Bussame* (CSCO 501), 32; idem, *Gannat Bussame* (CSCO 502), 38. Isho'dad also preserves a fragment of John of Beth Rabban in his commentary on 1 Corinthians 10:4. However, since no ancient source attributes a *Commentary on 1 Corinthians* to John, this fragment has likely either been taken from his *Commentary on Numbers* or his *Questions on the New Testament*. This fragment has been edited and translated into English. See Gibson, *Vol. v, Part i: The Epistles of Paul the Apostle in Syriac* (Horae Semiticae 11), 53 and idem, *Vol. v, Part ii: The Epistles of Paul the Apostle in English* (Horae Semiticae 11), 35.

50 This commentary does not survive.

51 One fragment of this work is preserved by Isho'dad of Merv (§ 143). It has been edited and translated into French. See Van den Eynde, *Jérémie, Ézéchiel, Daniel* (CSCO 328), 30 and idem, *Jérémie, Ézéchiel, Daniel* (CSCO 329), 33.

52 Two fragments of this work are preserved by Isho'dad of Merv (§ 143) and the *Anonymous Commentary*. The former has been edited and translated into French. See Van den Eynde, *Jérémie, Ézéchiel, Daniel* (CSCO 328), 82; idem, *Jérémie, Ézéchiel, Daniel* (CSCO 329), 95; ms. (*olim*) Diyarbakir 22, f. 228^{v}.

53 Namely, Zoroastrian priests.

54 The *Commentary on Proverbs* and the polemics against the Magi and the Jews do not survive.

55 Arthur Vööbus postulates this may be the same work as the "refutation (against) Eutyches" (ܫܘܒܚܐ ܕܐܘܛܝܟܝ), which is listed in Barḥadbshabba of Halwan's (late 6th / early 7th century) *Cause of the Foundation of the Schools*. See Arthur Vööbus, *History of the School of Nisibis* (CSCO 266, Subs. 26; Louvain: Secrétariat du CorpusSCO, 1965), 215 and Addai Scher (ed. and transl.), *Mar Barhadbšabba ʿArbaya, évêque de Halwan (VIe siècle). Cause de la fondation des écoles* (Patrologia Orientalis 4.4 [18]; Paris: Firmin-Didot, 1908), 388 [74]. This book does not survive.

56 Habbi accidently omits the final ܢ. Assemani is followed here.

57 Habbi incorrectly presents this as a singular noun. Assemani is followed here. These *mēmrē* survive in fragmented form and remain unedited and untranslated. For a list of manuscripts preserving these fragments, see Vööbus, *History of the School of Nisibis*, 216, n. 45.

58 Namely, Khosrow I (also known as Khosrow Anushirvan; r. 531–579). For a discussion of these *mēmrē*, which do not survive, see the following footnote.

(*mēmrē*) on the plague which befell Nisibis,[59]
and consolations on all orders.[60]
He also has a book of questions
on the Old (Testament),[61] also on the New (Testament),[62]
475 *teshbḥātā*,[63] together with *madrāshē*,[64]
and a composition of the *qālē* of the *ʿonyātā*.[65]

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§ 57 Marutha of Maypherqaṭ (4th / 5th century)—Assemani, ch. 57; Habbi, 68, *477*–69, *484*

Marutha, bishop
of Maypherqaṭ and skilled physician,

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59 Habbi misspells this city name as ܡܝܚܡ. Assemani is followed here. A number of sources describe this plague, though their details are sometimes conflicting. Nevertheless, there seems to be a broad consensus that John died as the result of this plague, probably no later than 567. See Vööbus, *History of the School of Nisibis*, 219–222. If accepted, this would mean he died over a decade before Khosrow I's death, which would, in turn, suggest these *mēmrē* have been wrongly attributed to John. See Baumstark, *Geschichte*, 116. These *mēmrē* do not survive.

60 These consolations do not survive.

61 It is not possible to determine whether John's extant Old Testament exegetical fragments were derived from his Old Testament commentary or from his questions on the Old (Testament), due to the fact that the East Syriac writers who preserve these fragments never state which of these two works was their (ultimate) source. Cf. Clarke, *The Selected Questions of Ishō bar Nūn on the Pentateuch*, 10–11. Thus, some fragments cited above (in this entry) may well originate from this work, rather than from part of John's Old Testament commentary. This book of questions does not otherwise survive.

62 One likely fragment of this work is preserved by Isho'dad of Merv (§ 143). It has been edited and translated into English. See Gibson, *Vol. III: Luke and John in Syriac* (Horae Semiticae 7), 133 and idem, *Vol. I: Translation* (Horae Semiticae 5), 230.

63 Part of one of these *teshbḥātā* has been preserved in the Friday night office and has been edited and translated into English. See Paulus Bedjan (ed.), *Breviarium iuxta ritum Syrorum Orientalium id east Chaldaeorum*, vol. 1 (Paris, 1886), 28–29 and Arthur John Maclean (transl.), *East Syrian Daily Offices, Translated from the Syriac, with Introduction, Notes, and Indices, and an Appendix Containing the Lectionary and Glossary* (Publications of the Eastern Church Association 1; London: Rivington, Percival & Co., 1894), 100–101. While John's name is not stated in the relevant section of Bedjan's edition, it is mentioned in the parallel section of one of Maclean's base texts (labelled "U"), which is *Qdam u-Wathar* (Urmia: The Archbishop of Canterbury's Mission, 1892), 91.

64 These *madrāshē* do not survive.

65 This composition does not survive.

composed a book of martyrdoms[66]
480 and *ʿonyātā*[67] and *qālē* for the martyrs.[68]
He also translated the canons
of the 318,[69]
and he wrote the whole history
of that holy[70] synod.[71]

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66 This is likely a reference to the *Acts of the Persian Martyrs*. For a guide to the editions and translations of these *Acts*, see Sebastian P. Brock (ed. and transl.), *The History of the Holy Mar Maʿin, With a Guide to the Persian Martyr Acts* (Persian Martyr Acts in Syriac: Text and Translation 1; Piscataway, NJ: Gorgias Press, 2008), 77–95. Further editions and English translations of these *Acts* can be found in Adam H. Becker (ed.), *Persian Martyr Acts in Syriac: Text and Translation* (Piscataway, NJ: Gorgias Press, 2008–). While it is now widely accepted that Marutha was not the compiler of these *Acts*, ʿAbdishoʿ may have drew his information at this point from the *Kitāb al-Mağdal* (*The Book of the Tower*; 11th century), which states that Marutha collected many records of the Persian martyrs, produced his own copies of these accounts, and deposited them in his church in Maypherqaṭ. See Arthur Vööbus, *History of Asceticism in the Syrian Orient: A Contribution to the History of Culture in the Near East* (CSCO 184, Subs. 14; Louvain: Secrétariat du CorpusSCO, 1958), 212–215 and Henricus Gismondi (ed. and transl.), *Maris Amri et Slibae de patriarchis nestorianorum commentaria ex codicibus vaticanis* (Roma: C. de Luigi, 1899), 31 (Arabic), 26 (Latin). It is also possible that ʿAbdishoʿ has confused Marutha's pronounced involvement with the Persian martyr relics with an (erroneous) attribution of the *Acts* to him. See Kyle Smith, *Constantine and the Captive Christians of Persia: Martyrdom and Religious Identity in Late Antiquity* (The Transformation of the Classical Heritage 57; Oakland, California: University of California Press, 2016), 145–147. Due to its early date, it is unlikely that ʿAbdishoʿ would have been directly aware of the list of Persian martyrs preserved in ms. British Library, Add. 12,150 (411), ff. 252^{v}–255^{r}, though he may have had indirect knowledge of it. For an edition and French translation of this text (including a list of earlier editions of this text), see François Nau (ed. and transl.), *Martyrologes et ménologes orientaux, I–XIII. Un martyrologie et douze ménologes syriaques édités et traduits* (Patrologia Orientalis 10.1 [46]; Paris: Firmin-Didot, 1912), 7–26.

67 It is possible that these *ʿonyātā* were later subsumed under the *qālē* in the liturgical tradition. Otherwise, they do not survive.

68 Several of these *qālē* for the martyrs have survived in liturgical psalters, which are used in weekday Vespers and Matins. They remain unedited and untranslated. For a list of manuscripts preserving them, see Baumstark, *Geschichte*, 53, n. 9.

69 Namely, the canons of the Council of Nicaea (325; § 192), which were signed (according to the Syriac tradition) by 318 bishops. This is likely a reference to the 73 pseudo-Apostolic canons attributed to Marutha. These have been edited and translated into English. See Vööbus, *The Canons Ascribed to Mārūtā of Maipherqaṭ* (CSCO 439), 56–115 and idem, *The Canons Ascribed to Mārūtā of Maipherqaṭ* (CSCO 440), 51–95.

70 Habbi misspells this adjective as ܩܕܝܫܐ. Assemani is followed here.

71 This work does not survive.

§ 58 Aba I (d. 552)—Assemani, ch. 58; Habbi, 69, *485–70, 500*

485 Mar Aba the Great translated
and interpreted the whole Old (Testament)
from the language of the Greeks
into this Syriac language.[72]
He also has a commentary
490 on Genesis,[73] Psalms,[74]
Proverbs,[75] Romans,
the two (Letters) to the Corinthians,
the three Letters following,
and also on the Letter to the Hebrews.[76]
495 He also has *mēmrē* and homilies,[77]
canons for all (the Psalms of) David,[78]

72 Though Baumstark, and later Vööbus, suggested that fragments of this translation may be preserved in the Syro-Lucianic translation (i.e. the Syro-Hexaplaric version of Isaiah), such a translation—as produced by Aba I—is now considered to be unfounded. See Baumstark, *Geschichte*, 119; Vööbus, *History of the School of Nisibis*, 167–168; Van Rompay, "Aba I," 1. While the original source of this tradition is unknown, ʿAbdishoʿ's immediate source at this point may be the *Chronicle of Seert* (9th–11th century)—which attributes such a translation to Aba I—or a comparable text. See Scher, *Histoire nestorienne* (*Chronique de Séert*)*: Seconde partie* (*1*), 158 [66]. Vööbus' proposal that ʿAbdishoʿ has confused the translational work of Aba I and Thomas of Edessa (§ 63), his supposed Greek teacher, with either Thomas of Ḥarqel (ca. 570–640) or Polycarp (ca. 500), both of whom were West Syriac writers, is improbable. See Vööbus, *History of the School of Nisibis*, 168, n. 79 and 80.

73 This work is preserved as fragments by the *Commentary on Genesis-Exodus 9:32*, Ishoʿdad of Merv (§ 143), and the *Anonymous Commentary*. These fragments have been edited and translated into French and English. See Van Rompay, *Le commentaire sur Genèse-Exode 9, 32* (CSCO 483), 56; idem, *Le commentaire sur Genèse-Exode 9, 32* (CSCO 484), 72; Vosté and Van den Eynde, *Genèse* (CSCO 126), 117; Van den Eynde, *Genèse* (CSCO 156), 126; Levene, *The Early Syriac Fathers on Genesis*, 56 (Syriac), 82 (English).

74 This commentary does not survive.

75 This work is preserved as fragments by Ishoʿdad of Merv (§ 143) and the *Anonymous Commentary*, the former of which have been edited and translated into French. See Van den Eynde, *Livres des Sessions* (CSCO 229), 155–156, 158, 163–164, 165 (2×), 167–168, 169 (2×), 170, 173; idem, *Livres des Sessions* (CSCO 230), 185–186, 189, 195–196, 197 (2×), 200, 201 (2×), 202, 206; ms. (*olim*) Diyarbakir 22, ff. 120^{r}–121^{r}, 123^{v}, 126^{r}, 126^{v} (2×), 127^{r}–127^{v}, 128^{v}–129^{r}, 130^{v}–131^{r}.

76 None of these New Testament commentaries survive.

77 These *mēmrē* and homilies do not survive.

78 These are the farcings that are printed in every Church of the East Psalter. They have been edited and translated into English and French. See the Psalter section in Thoma Darmo (ed.), *Ktābā da-qdām wad-bātar wad-ḥudrā wad-kaškōl wad-gazzā w-qālē d-ʿudrānē ʿam ktābā d-mazmōrē*, 3 vols. (Trichur, India: Mar Narsai Press, 1960–1962); Maclean, *East Syr-*

synodical letters
on the regulation of the orders of the church,[79]
disciplinary canons,[80]
500 and ecclesiastical laws.[81]

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§ 59 Ḥenana of Adiabene (d. ca. 610)—Assemani, ch. 59; Habbi, 70, *501*–71, *516*

Again, Ḥenana of Adiabene
composed these acceptable books:[82]
a commentary on (the Psalms of) David,[83]

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ian Daily Offices, 236–248; Juan Mateos, *Lelya-sapra. Essai d'interprétation des matines chaldéennes* (Orientalia Christiana Analecta 156; Roma: Pontificium Institutum Orientalium Studiorum, 1959), 316–338. For lists of manuscripts preserving some of these works, see Baumstark, *Geschichte*, 120, n. 7 and Vööbus, *History of the School of Nisibis*, 167, n. 73.

79 This is a reference to the letters attached to the Synod of 544 (§ 193), over which Aba I presided. Five letters survive, and they have been edited and translated into English. See Melloni and Ishac, *The Synods of the Church of the East*, 798–843 (Syriac and English). See ibid., 768–769, 773 for earlier editions and translations of these letters.

80 This is a reference to the collection of marriage laws, which also contain periodic polemics against the Sasanian practice of close-kin marriages. This collection of laws has been edited and translated into German. See Sachau, *Syrische Rechtsbücher*, vol. 3, 258–285 (Syriac and German).

81 This is a reference to the 40 ecclesiastical canons attached to the Synod of 544 (§ 193). These canons have been edited and translated into English. See Melloni and Ishac, *The Synods of the Church of the East*, 842–865 (Syriac and English). See ibid., 768–769, 773 for earlier editions and translations of these canons, as well as Thomas Joseph Lamy (ed. and transl.), *Concilium Seleuciae et Ctesiphonti habitum anno 410* (Lovanii: Peeters, 1868), cols. 67–68 (§ 19), 65–68 (§ 18), 67–70 (§ 20), 71–72 (§ 21), 73–74 (§ 23), 75–78 (§ 24–25), 63–66 (§ 17), 77–80 (§ 26), 85–86 (edition and Latin translation of Canons 28–37).

82 Ḥenana became a controversial figure in the church and was abandoned by most of his students at the School of Nisibis. That is presumably why ʿAbdishoʿ only mentions his "acceptable" works.

83 This work is preserved as fragments by Ishoʿdad of Merv (§ 143), and it has been edited and translated into French. See Ceslas van den Eynde, (ed.), *Commentaire d'Išoʿdad de Merv sur l'Ancien Testament, VI: Psaumes* (CSCO 433, Syr. 185; Louvain: Peeters, 1981), 67, 84–85, 111, 127–129, 131, 151, 159, 172, 180, 193 and idem, *Psaumes* (CSCO 434), 77, 95, 97, n. 4, 123, 141–142, 144–145, 165, 174, 188, 196, 210. Fragments of this work may also be preserved in the *Denḥa-Grigor Commentary* (first half of the 9th century?), though, if so, the extent of their use in this work has yet to be established.

Genesis,[84] Job,[85] Proverbs,
Ecclesiastes, Song of Songs,[86]
and the Twelve Prophets together,[87]
a commentary on Mark[88]
and the Letters of the Apostle Paul,[89]
an explanation of the Faith,[90]

84 This work is preserved as fragments by the *Commentary on Genesis-Exodus 9:32* and Isho'dad of Merv (§143). These have been edited and translated into French. See Van Rompay, *Le commentaire sur Genèse-Exode 9, 32* (CSCO 483), 19, 34, 137; idem, *Le commentaire sur Genèse-Exode 9, 32* (CSCO 484), 26, 44, 178; Vosté and Van den Eynde, *Genèse* (CSCO 126), 31, 41, 55–56, 71 (2×), 72, 86–87, 91, 95, 105, 106 (2×), 110, 112, 114, 120, 136, 140, 142, 153, 168, 183–187, 198; Van den Eynde, *Genèse* (CSCO 156), 22, n. 1, 34, 44, 60, 77 (2×), 92, 97, 100–101, 112, 113 (2×), 117, 120, 123, 130, 148, 153–154, 165, 182, 197–201, 210, n. 2, 212–213. Vööbus also notes one attributed fragment from the *Gannat Bussame* (§122) that is not presented in Reinink's later edition and German translation. See Vööbus, *History of the School of Nisibis*, 240 and n. 22.

85 This work is preserved as fragments by Isho'dad of Merv (§143) and the *Anonymous Commentary*, the former of which have been edited and translated into French. See Van den Eynde, *Livres des Sessions* (CSCO 229), 235, 247 (2×), 250, 252–253, 255, 262, 264 (2×), 265, 267; idem, *Livres des Sessions* (CSCO 230), 278, 293 (2×), 296–297, 300, 303, 310–311, 315 (2×), 316, 319; ms. (*olim*) Diyarbakir 22, ff. 152^{r} (2×), 153^{r}–154^{v}, 156^{v}–157^{r}, 158^{r}–158^{v}.

86 The *Commentary on Proverbs*, *Commentary on Ecclesiastes*, and *Commentary on Song of Songs* do not survive.

87 This work (specifically the *Commentary on Hosea*, *Joel*, *Amos*, *Obadiah*, and *Micah*) is preserved as fragments by Isho'dad of Merv (§143) and the *Anonymous Commentary*, the former of which have been edited and translated into French. See Van den Eynde, *Isaïe et les Douze* (CSCO 303), 73 (2×), 75, 78–79, 82, 89, 92, 103; idem, *Isaïe et les Douze* (CSCO 304), 92 (2×), 94–95, 99, 101, 104, 113, 118, 131; ms. (*olim*) Diyarbakir 22, ff. 184^{r} (2×), 184^{v}, 185^{v} (2×), 186^{v}, 188^{r}, 192^{r}.

88 This commentary does not survive.

89 This work (specifically the *Commentary on Ephesians*, *Philippians*, *Colossians*, *1–2 Timothy*, and *Hebrews*) is preserved as fragments by Isho'dad of Merv (§143), and they have been edited and translated into English. See Gibson, *Vol. V, Part I: The Epistles of Paul the Apostle in Syriac* (Horae Semiticae 11), 103–105, 114, 115 (2×), 118, 120, 141, 144, 153–154, 156, 160, 169 (2×)-170 and idem, *Vol. V, Part II: The Epistles of Paul the Apostle in English* (Horae Semiticae 11), 68–69, 76 (3×), 79–80, 95, 97, 104–106, 108, 114 (2×)-115. Vööbus also notes a number of attributed fragments from the *Gannat Bussame* (§122) that are not presented in Reinink's later edition and German translation. See Vööbus, *History of the School of Nisibis*, 240 and n. 31–35. Furthermore, Addai Scher notes that there are passages in the New Testament books of the *Anonymous Commentary* that are attributed to Ḥenana, though he does not offer any further specifics. See Addai Scher (ed. and transl.), *Traités d'Išaï le docteur et de Hnana d'Adiabène sur les Martyrs, le Vendredi d'or et les Rogations suivis de la Confession de foi à réciter par les évêques avant l'ordination* (Patrologia Orientalis 7.1; Paris: Firmin-Didot, 1911), 10. These *Anonymous Commentary* New Testament books remain unpublished and largely unexplored.

90 This explanation does not survive.

of[91] the mysteries,[92] and of the questions,[93]
a cause of the Feast of Hosannas,[94]
the *Cause of Golden Friday*,[95]
(the *Cause of*) *the Rogation*,[96] (a cause of) the Invention,[97]
and a *mēmrā*[98] on the Feast of Hosannas.[99]
He also has many (other) books
that were rejected on account of the Interpreter.[100]

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§60 Aphrahat the Persian Sage[101] (fl. first half of the 4th century)—Assemani, ch. 60; Habbi, 71, *517–520*

Aphrahat, the greatly blessed
Persian Sage,[102]
composed two volumes
with *mēmrē* in an alphabetical acrostic.[103]

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91 Habbi incorrectly omits this particle. Assemani is followed here.

92 Habbi incorrectly presents this as a singular noun. Assemani is followed here.

93 Namely, the questions asked to catechumens. These liturgical explanations of the mysteries and of the questions do not survive.

94 Namely, Palm Sunday. This work does not survive.

95 Namely, the first Friday after Pentecost. This work has been edited and translated into French. See Scher, *Traités d'Išaï le docteur et de Hnana d'Adiabène*, 53–67.

96 This work has been edited and translated in French. See Scher, *Traités d'Išaï le docteur et de Hnana d'Adiabène*, 68–82.

97 Habbi incorrectly presents ܫܘܟܬܐ. Assemani is followed here. Namely, the Invention of the Cross. This work does not survive.

98 Habbi incorrectly presents the plural form of this noun. Assemani is followed here.

99 This *mēmrā* does not survive.

100 Namely, on account of Theodore of Mopsuestia's (ca. 350–ca. 428; §20) influence on the East Syriac tradition. For a further discussion of the particulars of this rejection, see Voobus, *History of the School of Nisibis*, 242–275.

101 This entry was previously translated and analyzed in Brock, "'Let us now praise famous men'," 24. My analysis of this entry draws on Brock's work.

102 Some early manuscripts refer to this writer as Jacob, which led to him being confused with Jacob of Nisibis (d. 337/338). The name Aphrahat is first attested in the 10th century. For a discussion of the complicated history of this writer's name, see Marie-Joseph Pierre (transl.), *Aphraate le Sage Persan. Les Exposés* (Sources chrétiennes 349; Paris: Éditions du Cerf, 1988), 33–41 and Brock, "'Let us now praise famous men'," 24.

103 This is a reference to the 23 *Demonstrations*, which have been edited and translated into Latin and English. See Jean Parisot (ed. and transl.), *Aphraatis Sapientis Persae Demonstra-*

§ 61 Hiba, Komi, and Proba (d. 457, late 5th century, and probably 6th century)—Assemani, ch. 61; Habbi, 72, *521-528*

Hiba, Komi, and Proba[104]
translated the books of the Interpreter[105]
and the writings of Aristotle[106]
from Greek to Syriac.
525 Hiba the Interpreter[107] also composed
a commentary on Proverbs,

tiones (Patrologia Syriaca 1.1; Paris: Firmin-Didot, 1894); idem, "Aphraatis Sapientis Persae Demonstratio XXIII De Acino," in *Patrologia Syriaca* (Paris: Firmin-Didot, 1907), 1–489; Adam Lehto (transl.), *The Demonstrations of Aphrahat, the Persian Sage* (Gorgias Eastern Christian Studies 27; Piscataway, NJ: Gorgias Press, 2010), 65–531 (English only). For a list of other editions and translations (in whole or in part), see ibid., 534–537. There is/are also (an) English translation(s) of select parts of Demonstrations 4, 6, 7, and/or 23, which are not listed in Lehto's edition. See Brock, *Spirituality in the Syriac Tradition*, 107–111 (no. 2) and Brian E. Colless, *The Wisdom of the Pearlers: An Anthology of Syriac Christian Mysticism* (Cistercian Studies Series 216; Kalamazoo, Michigan: Cistercian Publications, 2008), 116–117. Furthermore, given that most of Aphrahat's *Demonstration* 23 was known in the 14th century (as preserved in ms. British Library, Or. 1017 [1364]) and that the *Catalogue* highlights the alphabetical acrostic of the *Demonstrations* as a whole, Brock suggests ʿAbdishoʿ may have had firsthand knowledge of this work. See Brock, "'Let us now praise famous men'," 24.

104 Habbi incorrectly presents ܗܒܝܒܐ. Assemani is followed here. Barsoum suggests Komi and Proba were disciples of Hiba while also acknowledging that Komi (and by implication Proba) lived over a hundred years after Hiba. See Barsoum, *The Scattered Pearls*, 2nd rev. ed., 182. Brock insists that Proba has been misplaced at this point by ʿAbdishoʿ. For a further discussion, see Sebastian Brock, "The Commentator Probus: Problems of Date and Identity," in Josef Lössl and John W. Watt (eds.), *Interpreting the Bible and Aristotle in Late Antiquity: The Alexandrian Commentary Tradition between Rome and Baghdad* (Aldershot: Ashgate, 2011), 195–206.

105 Namely, Theodore of Mopsuestia (§ 20). Beyond ʿAbdishoʿ, Hiba and Komi, along with others, are credited with translating Theodore's works into Syriac. See ms. British Library, Add. 12,138 (899), f. 312r; Gibson, *Vol. v, Part i: The Epistles of Paul the Apostle in Syriac* (Horae Semiticae 11), 34; idem, *Vol. v, Part ii: The Epistles of Paul the Apostle in English* (Horae Semiticae 11), 22. These translations do not survive.

106 Aristotle lived 384–322 B.C. Beyond ʿAbdishoʿ, only Proba (concerning the three writers listed at the beginning of this entry) is credited with translating Aristotelian works into Syriac. Three of his translations are extant: 1) a commentary on Porphyry's (ca. 232–ca. 305) *Introduction* to Aristotle's logical works, 2) a commentary on Aristotle's *On Interpretation*, and 3) a commentary on Aristotle's *Prior Analytics*. For a list of editions and translations of these works, as well as some of the manuscripts preserving the first two works, see Brock, "Proba," 339–340.

107 This is the same Hiba listed at the beginning of this entry.

homilies, together with *madrāshē*,
and a disputation with[108] the heretics.[109]

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§ 62 The Disciples of Aba I (6th century)—Assemani, ch. 62; Habbi, 73, *529–532*

Again, the disciples of Mar Aba[110]
530 composed writings, which we will mention:
a book (consisting) of a commentary
on Daniel[111] (and) also *madrāshē*.[112]

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§ 63 Thomas of Edessa[113] (mid-6th century)—Assemani, ch. 63; Habbi, 73, *533–74*, *538*

Thomas of Edessa composed
a cause of the Nativity[114] and (a cause) of the Epiphany,[115]

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108 Habbi incorrectly omits the prefixed ܐ. Assemani is followed here.

109 The works credited to Hiba the Interpreter—namely, the *Commentary on Proverbs*, homilies, *madrāshē*, and disputation against the heretics—do not survive.

110 A list of the names of these disciples are presented in the *Chronicle of Seert*. See Scher, *Histoire nestorienne* (*Chronique de Séert*)*: Seconde partie* (*I*), 171 [79]. Assemani provides a similar list, as derived from Barhebraeus' Arabic *World Chronicle*. See Assemani, *BibOr* 2, 412 and idem, *BibOr* 3.1., 86, n. 1. Baumstark also lists the names of these disciples. See idem, *Geschichte*, 120–123. These lists are likely not comprehensive.

111 Habbi misspells this proper name as ܐܒܪܗܡ. Since Assemani also presents an alternate spelling of this name, ms. Vatican, Syr. 176 is followed here. This commentary does not survive.

112 These *madrāshē* do not survive.

113 This entry was previously translated and analyzed in Ute Possekel and J.F. Coakley (eds. and transls.), *Thomas of Edessa's Explanations of the Nativity and Epiphany* (Oxford Early Christian Texts; Oxford: Oxford University Press, 2021), 17–18. My analysis of this entry draws on Possekel and Coakley's work.

114 This work has been edited twice and translated into Latin and English. See Simon Joseph Carr (ed. and transl.), *Thomae Edesseni Tractatus de Nativitate Domini Nostri Christi* (Roma: Typis R. Academiae Lynceorum, 1898), 1–65 (Syriac), 13–45 (Latin) and Possekel and Coakley, *Thomas of Edessa's Explanations of the Nativity and Epiphany*, 62–143.

115 This work has been edited twice and translated into Italian and English. See Patros Y. Patros, "Teologia del battesimo e dell'epifania nella 'Spiegazione' sull'epifania di Tommaso di Edessa (VI sec.)" (Ph.D. Dissertation, Rome, 2007), 206–249 (Syriac), 250–290 (Italian) and Possekel and Coakley, *Thomas of Edessa's Explanations of the Nativity and Epiphany*, 144–217.

a letter on *qālē*,[116]
a refutation of astrology,[117]
lengthy consolations,[118]
and disputations with heresies.[119]

§ 64 Sergius of Resh'ayna (d. 536)—Assemani, ch. 64; Habbi, 74, *539–540*

Sergius of Resh'ayna[120] composed
commentaries on logic.[121]

§ 65 Paul of Nisibis (d. 573)—Assemani, ch. 65; Habbi, 74, *541-544*

Paul of Nisibis wrote
a commentary on the text (of Scripture),[122]

116 *Qālē*, here, are likely chants. While this letter does not survive, see Possekel and Coakley, *Thomas of Edessa's Explanations of the Nativity and Epiphany*, 17 for a discussion of its possible contents.

117 This refutation does not survive.

118 Possekel and Coakley suggest that the three anonymous consolations, which are printed in the *'Anida* (the Church of the East's burial service-book), may have originally been produced by Thomas. See Possekel and Coakley, *Thomas of Edessa's Explanations of the Nativity and Epiphany*, 17–18 and n. 68. These consolations do not otherwise survive.

119 These disputations do not survive.

120 Sergius of Resh'ayna was a West Syriac writer.

121 This is a reference to the treatise entitled *On the Goal of Aristotle's Categories*, which is addressed to Theodore of Kark Guddan and consists of 7 books (*mēmrē*). See Henri Hugonnard-Roche, *La logique d'Aristote du grec au syriaque. Études sur la transmission des textes de l'Organon et leur interprétation philosophique* (Textes et traditions 9; Paris: Vrin, 2004), 126, n. 2 and Baumstark, *Geschichte*, 168. This work has been edited and translated into English. See Yury Arzhanov (ed. and transl.), *Sergius of Reshaina, Commentary on Aristotle's Categories* (Philosophy and Sciences in the Christian Orient 2; Berlin: Walter de Gruyter, 2024). For a list of earlier (partial) editions and translations of this work, see ibid., 15–16.

122 This work (specifically the *Commentary on 1–2 Kings*) is preserved as fragments by Isho'dad of Merv (§ 143) and the *Anonymous Commentary*, the former of which have been edited and translated into French. See Van den Eynde, *Livres des Sessions* (CSCO 229), 104, 119, 140; idem, *Livres des Sessions* (CSCO 230), 123, 141, 166; ms. (*olim*) Diyarbakir 22, ff. 104^{r}, 109^{r}, 115^{v}.

a disputation against Caesar,[123]
and letters of various kinds.[124]

§ 66 Babai the Great (ca. 551–628)—Assemani, ch. 66; Habbi, 75, *545*–76, *564*

545 Babai the Great composed and wrote
eighty-three volumes[125]
some of which are a cause of Hosannas,[126]
the *Book of the Union*,[127]
a commentary on the book of centuries[128]
550 and the book of Abba Mark,[129]
a history of the followers of Diodore,[130]
a cause of the Feast of the Cross,[131]

123 Caesar, here, refers to Justinian I (r. 527–565). One extract of this disputation has been preserved, and it has been translated into French, accompanied by a facsimile edition of the Syriac. See Antoine Guillaumont, "Justinien et l'Église de Perse," *Dumbarton Oaks Papers* 23 (1969–1970): 62–66.

124 These letters do not survive.

125 Thomas of Marga (9th century) states that Babai wrote "84 volumes" (ܫܒܥ ... ܫܒܥ ܡܐܐ ܘܕ). See Ernest A. Wallis Budge (ed. and transl.), *The Book of Governors: The Historia Monastica of Thomas, Bishop of Margâ A.D. 840, Edited from Syriac Manuscripts in the British Museum and Other Libraries* (London: K. Paul Trench Trubner & Co., 1893), 53 (vol. 1), 93 (vol. 2).

126 Namely, Palm Sunday. This work does not survive.

127 This work has been edited twice and translated into Latin and English. See Arthur Adolphe Vaschalde (ed.), *Babai Magni Liber de Unione* (CSCO 79, Syr. 34; Louvain: Secrétariat du CorpusSCO, 1915), 1–289; idem (transl.), *Babai Magni Liber de Unione* (CSCO 80, Syr. 35; Louvain: Secrétariat du CorpusSCO, 1915), 1–233; Mar Awa III Royel (ed. and transl.), *The Book of Union of Babai the Great* (TSEC 32; Leiden: Brill, 2024). Mar Awa III Royel's English translation of this text is heavily based on an English translation that was produced by the late Michael J. Birnie.

128 Namely, Evagrius Ponticus' (345–399) *Kephalaia gnostika* (§ 40). This work has been edited and translated into German, as well as partially translated into Dutch. See Wilhelm Frankenberg (ed. and transl.), *Euagrius Ponticus* (Abhandlungen der Königlichen Gesellschaft der Wissenschaften zu Göttingen, Philologisch-historische Klasse, N.F. XIII.2; Berlin: Weidmannsche Buchhandlung, 1912), 8–423 and Christofoor Wagenaar, *Om met Christus te zijn. Het christelijk oosters monachisme*, vol. 1 (Bonheiden: Abdij Bethlehem, 1990), 315–317 (part of century IV).

129 Namely, Mark the Monk's (d. ca. 430; § 38) *On the Spiritual Law*. This commentary remains unedited and untranslated. For a list of studies on this work, see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 45–46 (no. 3).

130 Namely, Diodore of Tarsus (d. 390; § 19). This work does not survive.

131 This work does not survive.

a book in which he arranged
the heroic deeds, according to the liturgical cycle,
of Saint Mary and John
and the rest of the feasts and memorials,[132]
also a (book) for the novices,
letters[133] to Joseph Ḥuzaya,[134]
rules for the monks,[135]
and a commentary on the whole text (of Scripture).[136]
He also composed a book of causes
on[137] the wandering Matthew,
on Abraham of Nisibis,
and on Gabriel Qaṭraya.[138]

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132 These would have been hymns that stretched through the liturgical year and focused on the praises of Mary, John the Baptist, and other saints. See Assemani, *BibOr* 3.1., 97, n. 1. This book does not survive.

133 Habbi incorrectly presents ܐܓܪ̈ܬܐ. Assemani is followed here.

134 This Joseph lived ca. 500. He was associated with the School of Nisibis and grammatical works are credited to him. See Vööbus, *History of the School of Nisibis*, 160–161. These works—namely, the book and the letters—do not survive.

135 While these rules have not been preserved in their original Syriac form, they do survive in an Arabic translation. They have been edited and translated into English. See Arthur Vööbus, *Syriac and Arabic Documents Regarding Legislation Relative to Syrian Asceticism* (Papers of the Estonian Theological Society in Exile 11; Stockholm: Estonian Theological Society in Exile, 1960), 178–184.

136 This commentary does not survive.

137 Sebastian Brock previously suggested translating this preposition (ܥܠ) as "against." See idem, "Syriac Writers from Beth Qaṭraye," *ARAM* 11–12 (1999–2000): 90.

138 For Gabriel Qaṭraya (ca. 7th century), see §102. Babai himself mentions that he produced hagiographical works on these, as well as other, notable Sasanian Christians. See Oscar Braun, *Ausgewählte Akten persischer Märtyrer* (Bibliothek der Kirchenväter 22; München: Jos. Kösel, 1915), 221–222. For a further discussion, see Geevarghese Chediath, *The Christology of Mar Babai the Great* (Oriental Institute of Religious Studies India 49; Kottayam, Kerala: Oriental Institute of Religious Studies, 1982), 35–38 and Sergey Minov, "Cult of Saints in Sasanian Iran," in B. Ward-Perkins and R. Wiśniewski (eds), *Cult of Saints in Late Antiquity* (Oxford: Oxford University Press [forthcoming 2025]). This book does not survive. Baumstark also suggests that the festival treatises mentioned in this entry may have originally been part of a comprehensive work on the subject, presumably produced by Babai. See Baumstark, *Geschichte*, 138.

§ 67 Dadishoʿ Qaṭraya[139] (late 7th century)—Assemani, ch. 67; Habbi, 76, *565–77, 572*

565 The renowned Dadishoʿ expounded
the *Paradise* of the Western (Christians),[140]
and he explained (the book of) Abba Isaiah.[141]
He composed a book on the (monastic) way of life,[142]
a *mēmrā* on the sanctification of the (monastic) cell,[143]
570 and mournful *mēmrē*[144] in meters.[145]
He also composed letters and questions
on stillness and spiritual discipline.[146]

139 This entry was previously translated and analyzed in Mario Kozah et al. (eds. and transls.), *Dadishoʿ Qaṭraya's Compendious Commentary on The Paradise of the Egyptian Fathers in Garshuni* (Texts from Christian Late Antiquity 43; Piscataway, NJ: Gorgias Press, 2016), 1–3 and Phillips, *Dadishoʿ Qatraya. Commentaire sur le Paradis des Pères*, vol. 1 (Sources Chrétiennes 626), 11–12. My analysis of this entry draws on Kozah et al. and Phillips' work.

140 This is a reference to the commentary on 'Enanishoʿ's (7th century; § 75) *Paradise of the Fathers*, which is a compilation of Palladius' (fl. ca. 400; § 46) *Lausiac History*, the anonymous *History of the Monks of Egypt*, which is incorrectly attributed to Jerome (d. 420; § 46), and a collection of the *Apophthegmata of the Egyptian Fathers* in Syriac translation. This work has been edited and translated into French. See Phillips, *Dadishoʿ Qatraya. Commentaire sur le Paradis des Pères*, vols. 1–3 (Sources Chrétiennes 626–628). For a list of earlier translations (in whole and in part), as well as an earlier edition, of this work, see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 64 (no. 2). Robert Kitchen is currently producing an English translation of this text.

141 This is a reference to Isaiah of Scetis' (early 5th century; § 41) *Asceticon*. This work has been edited and translated into French. See Draguet, *Commentaire du livre d'Abba Isaïe* (CSCO 326–327). There are also partial French and Dutch translations of this work. See Mateos, *Lelya-sapra*, 472–474 (chapter XIII) and Wagenaar, *Om met Christus te zijn*, vol. 1, 405–409 (parts of chapters VII and XV).

142 This book does not survive.

143 While this *mēmrā* does not survive, Baumstark suggests it was used in the rite of inaugurating a monk's cell. See Baumstark, *Geschichte*, 226.

144 Habbi incorrectly omits the final ܐ. Assemani is followed here.

145 These *mēmrē* do not survive.

146 Habbi presents "and the order of the soul" (ܘܣܕܪ ܢܦܫܐ). Assemani is followed here. One letter and a treatise—both focused on the topic of stillness—have been preserved. A new edition and English translation of the letter has recently been produced. See David Phillips, "Dadishoʿ Qatraya's Letter to Ab-kosh: The Text according to MS Baghdad Archbishopric of the East n° 210 with Critical Notes and a Translation," *Bulletin de l'Académie Belge pour l'Etude des Langues Anciennes et Orientales* 4 (2015): 201–223. The treatise has been edited and translated into Spanish (and presented as five treatises). See Francisco del Río Sánchez (ed. and transl.), *Los cinco tratados sobre la quietud* (*šelyā*) *de Dāḏišōʿ Qaṭrāyā* (Aula Orientalis Supplementa 18; Barcelona: Editorial Ausa, 2001). For a list of other

§ 68 Joseph Ḥazzaya[147] (8th century)—Assemani, ch. 68; Habbi, 77, *573*–79, *592*

Joseph Ḥazzaya made[148]
one thousand nine hundred[149] books,
575 from which the profitable writings (are)
(a book) on contemplation and (its) species,[150]
a book of the treasurer,[151] which contains
a solution to obscure questions,[152]
(a book) on misfortunes and chastisements,[153]

editions and/or translations (in whole and in part) of these works, see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 65–66 (nos. 3–4).

147 This entry was previously translated and analyzed in Gabriel Bunge (transl.), *Rabban Jausep Hazzaya. Briefe über das geistliche Leben und verwandte Schriften: Ostsyrische Mystik des 8. Jahrhunderts* (Sophia: Quellen östlicher Theologie 21; Trier: Paulinus-Verlag, 1982), 7–8, 60–62. My analysis of this entry draws on Bunge's work.

148 Assemani presents "thus" (ܗܟܝܡ).

149 Habbi incorrectly presents ܫܬܡܐ. Assemani is followed here.

150 Baumstark postulates that this work may be equivalent to a treatise on the divine nature, the Holy Trinity, creation, and the Incarnation (among other things), which was preserved in ms. Seert 78 (16th century), where it was attributed to Joseph. See Baumstark, *Geschichte*, 223 and n. 9. This manuscript is reported destroyed during World War I (1914–1918). See William F. Macomber, "New Finds of Syriac Manuscripts in the Middle East," in Wolfgang Voigt (ed.), *XVII. Deutscher Orientalistentag vom 21. bis 27. Juli 1968 in Würzburg: Vorträge. Teil 2* (Zeitschrift der Deutschen Morgenländischen Gesellschaft, Supplement 1.2; Wiesbaden: Franz Steiner, 1969), 479 and n. 39–40. Beulay, "Joseph Hazzâyâ," col. 1342 suggests that two chapters of this work (namely, "On Spiritual Contemplation" and "On the Prayer which comes to the Mind in the Sphere of Serenity") may have been translated into English by Mingana. See idem, *Early Christian Mystics* (Woodbrooke Studies 7), 262–264, 264–272 (facsimile edition of the Syriac), 148–151, 151–162 (English). For a list of other translations (in whole and in part) of these works, see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 159–160 (nos. 5–6).

151 Habbi incorrectly presents ܫܬܘܪܝܐ. Since Assemani modifies the spelling of his base text at this point, ms. Vatican, Syr. 176 is followed here.

152 This is a reference to the *Book of Questions and Answers*, which is divided into five *mēmrē* and is attributed to Joseph's brother, ʿAbdishoʿ, in the manuscript tradition. This work has been translated into German. See Gabriel Bunge, *Rabban Jausep Hazzaya*, 325–355. For a list of (other) partial editions and/or translations of this work, see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 161 (no. 10). For lists of manuscripts preserving this work (in whole or in part), see Baumstark, *Geschichte*, 223, n. 5 and Beulay, "Joseph Hazzâyâ," col. 1343. Emiliano Fiori is currently producing an edition of this work.

153 This is likely a reference to *On Providence*, which has been edited and translated into English. See Nestor Kavvadas (ed. and transl.), *Joseph Hazzaya. On Providence: Text, Translation and Introduction* (TSEC 8; Leiden / Boston: Brill, 2016), 36–207. Baumstark and Beulay suggest the book of the Treasurer and the (book) on misfortunes and chastisements

a commentary on the book of the merchant,[154]
a book of the histories
of the *Paradise* of the Eastern (Christians)
(in) two volumes,[155] one book
with which ecclesiastical (history) is mixed,[156]
a commentary on the vision of Ezekiel,
causes of the illustrious feasts,[157]
and a commentary on the *Chapters on Knowledge*,[158]

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are one work, while E.J. Sherry and Gabriel Bunge present them as two separate works. See Baumstark, *Geschichte*, 223, n. 5; Beulay, "Joseph Hazzâyâ," col. 1342; E.J. Sherry, "The Life and Works of Joseph Ḥazzāyâ," in William Stewart McCullough (ed.), in *The Seed of Wisdom: Essays in Honour of T.J. Meek* (Toronto: University of Toronto Press, 1964), 88–89; Bunge, *Rabban Jausep Hazzaya*, 61. The latter is the more likely option, as Joseph himself refers to this work as being an independent work from the book of the Treasurer.

154 Baumstark suggests this work focused on the *Asceticon* of Isaiah of Scetis (§ 41), on the basis that Isaiah had been a merchant before becoming a monk, and he lists several West Syriac manuscripts preserving fragments of this work. See Baumstark, *Geschichte*, 223, n. 2. René Draguet disagrees with Baumstark, on the basis of a comparison of the tone and vocabulary of Hazzaya's published works (as of 1973) and the fragments alluded to, in part, by Baumstark and, by implication, concludes that the author of these fragments is unknown. See René Draguet (transl.), *Commentaire anonyme du Livre d'abba Isaïe* (*fragments*) (CSCO 337, Syr. 151; Louvain: Secrétariat du CorpusSCO, 1973), xvi–xvii. This commentary does not survive.

155 Baumstark suggests this (part of this) book was likely intended to be a complimentary counterpart to ʿEnanishoʿ's (§ 75) *Paradise of the Fathers*. See Baumstark, *Geschichte*, 222.

156 Habbi incorrectly presents "mixed" (ܫܠܝܠ). Assemani is followed here. This work is preserved as fragments which are incorporated into chapter 7 of John bar Kaldun's (fl. late 10th century) hagiographical *Life of Joseph Busnaya* (§ 185). See Bunge, *Rabban Jausep Hazzaya*, 61, n. 36. These have been translated into French. See Jean Baptiste Chabot, "Vie du moine Rabban Youssef Bousnaya, écrite par son disciple Jean Bar-Kaldoun, traduite du syriaque et annotée," *Revue de l'Orient chrétien* I, 3 (1898): 292–327. Baumstark questioned whether the book of the histories of the *Paradise* of the Eastern (Christians) and the book mixed with ecclesiastical (history) were two books or a single work. See Baumstark, *Geschichte*, 222, n. 10. The latter seems the more likely option, because ʿAbdishoʿ nearly always indicates a new work with either a prefixed particle, primarily "and" (ܘ), or a noun, such as "book" (ܟܬܒܐ), and not with an adjective, such as "one" (ܚܕ).

157 These works—namely, the commentary on Ezekiel and the causes of the feasts—do not survive.

158 This is a reference to Evagrius Ponticus' *Praktikos*, *Gnostikos*, and *Kephalaia gnostika* (§ 40). Part of the latter text has been edited and translated into Italian. See Paolo Raffaele Pugliese, "I Capitoli di Conoscenza di Giuseppe Hazzaya (Centurie I–V): Introduzione, traduzione e commento," (Dissertatio ad Doctoratum in Theologia et Scientiis patristicis consequendum, Pontificia Universitas Lateranensis / Institutum Patristicum Augustinianum, 2018), 205–496. Fragments of this work have been recently discovered and have been edited and/or translated into Russian. See Maksim G. Kalinin (ed.), *Joseph Ḥazzāyā.*

together with a commentary on Dionysius.[159]
He also has a commentary on the vision
590 which Mar Gregory[160] saw[161]
and letters on the exalted way
of the monastic life.[162]

§ 69 John of Dalyatha (8th century)—Assemani, ch. 69; Habbi, 79, *593–596*

John of Dalyatha
also composed two books,[163]

Book of the Chapters on Knowledge: Newly Discovered Fragments (Opera Mystica Syriaca 1; Mount Athos / Budapest / Moscow: Interpress, 2018), 3–49 (Syriac only); idem and Aleksandr M. Preobrazhensky, "The 'Gnostic Chapters' of Joseph Hazzaya: New Manuscript Evidence and Previously Unidentified Chapters," *Богословские труды* 47–48 (2018): 258–289; Maksim G. Kalinin, "Joseph Ḥazzāyā. Book of the Chapters on Knowledge: Newly Discovered Fragments. Translation from Syriac, Preface and Notes," *Библия и христианская древность* 2 [2] (2019): 15–53; 3 [3] (2019): 15–51; 4 [4] (2019): 15–25.

159 Habbi presents ܡܐܡܪܐ, and Assemani presents ܡܐܡܪܐ. Ms. Vatican, Syr. 176 is followed here. This is a reference to the *Pseudo-Dionysian Corpus* (§ 5), which was produced ca. 500. This commentary does not survive.

160 Either Gregory of Nazianzus (330–390; § 16) or Gregory of Cyprus (6th / 7th century; § 126). See Bunge, *Rabban Jausep Hazzaya*, 61–62.

161 If this is a reference to the apocryphal vision of Gregory of Nazianzus (§ 16), it remains unedited and untranslated. See Bunge, *Rabban Jausep Hazzaya*, 62 for a list of manuscripts preserving this work. If this is a reference to Gregory of Cyprus (§ 126), it has been edited and translated into Latin. See Irénée Hausherr (ed. and transl.), *Gregorii Monachi Cyprii De Theoria Sancta quae syriace interpretata dicitur Visio Divina* (Orientalia Christiana Analecta 110; Roma: Pontificium Institutum Orientalium Studiorum, 1937).

162 Several of Joseph's letters have been preserved, some of which are attributed to John of Dalyatha (8th century; § 69), Philoxenus of Mabbug, or Nilus the Solitary, the latter of whom is also known as Nilus of Ancyra (4th / 5th century; § 45). For the *Letter on the Three Stages of Monastic Life*, see Paul Harb and François Graffin (eds. and transls.), *Joseph Ḥazzāyā. Lettre sur les trois étapes de la vie monastique* (Patrologia Orientalis 45.2 [202]; Turnhout: Brepols, 1992) (edition and French translation). For the *Letter to a Friend on the Workings of Grace* and *Another Letter to a Friend on the Workings of Grace*, see Robert Beulay (ed. and transl.), *La collection des lettres de Jean de Dalyatha* (Patrologia Orientalis 39.3 [180]; Turnhout: Brepols, 1978), 248–256, 508–521 (editions and French translations). For the *"Fifth Letter" to One of His Friends*, see Bunge, *Rabban Jausep Hazzaya*, 239–262 (German translation only). For two lists of other editions and/or translations (in whole or in part) of these letters, see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 157–159 (nos. 1–4) and Grigory Kessel, "Syriac Ascetic and Mystical Literature: An Update (2011–2017)," *Hugoye: Journal of Syriac Studies* 20:2 (2017): 476–477.

163 This is a reference to the Homilies, which is a collection of 29 *mēmrē*. Homilies 1–9, 11–15 have been edited and translated into French. See Nadira Khayyat (ed. and transl.), *Jean*

together with mournful letters
on the monastic life.[164]

§ 70 Isaac of Nineveh (late 7th century)—Assemani, ch. 70; Habbi, 79, *597–80*, *600*

Isaac of Nineveh composed seven volumes[165]
on the spiritual[166] life,
on the divine mysteries,
judgements, and providence.[167]

de Dalyatha. Les Homélies I–XV (Sources syriaques 2; Antélias, Liban: Centre d'Études et de Recherches Orientales, 2007). All 29 homilies have been translated into German. See Matthias Binder (transl.), *Johannes von Dalyatha. Geistliche Reden* (Paradies der Väter—Schriften syrischer Mystiker; Beuron: Beuroner Kunstverlag, 2019). For two lists of (other) partial editions and/or translations of these works, see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 132–134 (no. 2) and Kessel, "Syriac Ascetic and Mystical Literature: An Update (2011–2017)," 473–474.

164 51 letters are extant, though Letters 48–49 have been shown to have been produced by Joseph Ḥazzaya (§ 68). These letters have been edited and translated into French. See Beulay, *La collection des lettres de Jean de Dalyatha*, 52–231. More recently, they have also been translated into English, German, and Italian. See Mary T. Hansbury (transl.), *The Letters of John of Dalyatha* (Texts from Christian Late Antiquity 2; Piscataway, NJ: Gorgias Press, 2006) (includes the Syriac text); Matthias Binder (transl.), *Johannes von Dalyatha. Briefe* (Paradies der Väter—Schriften syrischer Mystiker; Beuron: Beuroner Kunstverlag, 2019); Paolo Raffaele Pugliese (transl.), *Giovanni di Dalyata. La bellezza nascosta in te* (Padri orientali; Magnano: Qiqajon, 2022), 63–255 (Letters 1–51), 257–258 (Letter 41). For two lists of other editions and/or translations (in whole and in part) of these works, see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 130–132 (no. 1) and Kessel, "Syriac Ascetic and Mystical Literature: An Update (2011–2017)," 473.

165 According to Isho'dnaḥ (9th century; § 131) and Ignatius Ephrem II Raḥmani (1848–1929), Isaac wrote "books" (ܟܬܒ̈ܐ) and "five volumes" (ܫܬ ܚܡܫܐ ܣܦܪ̈ܐ), respectively. See Jean Baptiste Chabot, "Le Livre de la Chasteté, composé par Jésusdenah, évêque de Baçrah," *Mélanges d'archéologie et d'histoire* 16:3–4 (1896): 63 (Syriac), 53 (French) and Ignatius Ephraem Rahmani, *Studia Syriaca, seu collectio documentorum hactenus ineditorum ex codicibus Syriacis* (Monte Libano: Typis Patriarchalibus in Seminario Scharfensi, 1904), ܠ (Syriac), 32 (Latin).

166 Habbi incorrectly includes a second prefixed ܒ. Assemani is followed here.

167 These volumes survive in 5 Parts. For the "First Part," see Paulus Bedjan (ed.), *Mar Isaacus Ninivita. De perfectione religiosa* (Paris / Leipzig: Otto Harrassowitz, 1909), 1–581 (edition only); A.J. Wensinck (transl.), *Mystic Treatises by Isaac of Nineveh, Translated from Bedjan's Syriac text, with an Introduction and Registers* (Verhandelingen der Koninklijke Akademie van Wetenschappen to Amsterdam, Afdeeling Letterkunde, Nieuwe Reeks

§ 71 Isho'yahb II of Gdala (d. ca. 646)—Assemani, ch. 71; Habbi, 80, *601–604*

Isho'yahb of Gdala[168] wrote
a commentary on (the Psalms of) David,[169]
letters,[170] histories,[171]

23.1; Amsterdam: Koninklijke Akademie van Wetenschappen, 1923) (English translation only); Sabino Chialà (transl.), *Isacco di Ninive. Discorsi ascetici: Prima collezione* (Padri orientali; Magnano: Qiqajon, 2021) (Italian translation only). For the "Second Part," see Sebastian P. Brock (ed. and transl.), *Isaac of Nineveh* (*Isaac the Syrian*). *"The Second Part", Chapters IV–XLI* (CSCO 554–555, Syr. 224–225; Louvain: Peeters, 1995) (edition and English translation) and Paolo Bettiolo (transl.), *Isacco di Ninive. Discorsi spirituali: Capitoli sulla conoscenza, Preghiere, Contemplazione sull'argomento della gehenna, Altri opuscoli* (Padri orientali, Magnano: Monastero di Bose, Edizioni Qiqajon, 1990) (Italian translation of select chapters). For the "Third Part," see Sabino Chialà (ed. and transl.), *Isacco di Ninive. Terza Collezione* (CSCO 637–638, Syr. 246–247; Leuven: Peeters, 2011) (edition and Italian translation) and Mary T. Hansbury, *Isaac the Syrian's Spiritual Works* (Texts from Christian Late Antiquity 45; Piscataway, NJ: Gorgias Press, 2016), 8–315 (edition and English translation). For the "Fourth Part" (in Garshuni), see Mario Kozah, "The Fourth Part of Isaac Qaṭraya's Ascetical Homilies in Garshuni," in Mario Kozah et al. (eds.), *An Anthology of Syriac Writers from Qatar in the Seventh Century* (Gorgias Eastern Christian Studies 39; Piscataway, NJ: Gorgias Press, 2015), 471–691 (edition only). For the "Fifth Part" (which is not considered genuine), see Sabino Chialà, "Due discorsi ritrovati della Quinta parte di Isacco di Ninive?," *Orientalia Christiana Periodica* 79:1 (2013): 61–112 (edition and Italian translation) and Hansbury, *Isaac the Syrian's Spiritual Works*, 350–397 (edition and English translation of two homilies). Valentina Duca is currently producing an edition and English translation of chapters 1–3 of the "Second Part," the third chapter of which is comprised of four Centuries of Knowledge. For two lists of other editions and translations (in whole or in part) of the "First Part," "Second Part," "Third Part," and "Fifth Part," see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 103–109 (nos. 1–3) and Kessel, "Syriac Ascetic and Mystical Literature: An Update (2011–2017)," 454–457.

168 Since 'Abdisho' would have undoubtedly known the correct order of the patriarchs in his own tradition, it is strange that he places Isho'yahb II before Isho'yahb I (§ 72).

169 This commentary does not survive.

170 Two letters survive, one of which is only preserved in Arabic. The Syriac letter has been edited and translated into French. See Louis R. Sako, *Lettre christologique du Patriarche Syro-oriental Īšō'yahb II de Gḏālā* (*628–646*)*: étude, traduction et édition critique* (Rome: Pontificium Institutum Orientale, 1983), 165–192 (facsimile edition of the Syriac), 141–164 (French). The Arabic letter is a response letter from Isho'yahb II to Barṣawma, bishop of Susa and is preserved in the *Chronicle of Seert*. It has been edited and translated into French. See Addai Scher (ed. and transl.), *Histoire nestorienne* (*Chronique de Séert*)*: Seconde partie* (*II*) (Patrologia Orientalis 13.4; Paris: Firmin-Didot, 1919), 576 [256]-579 [259]. However, Sako maintains that this Arabic letter is not a genuine letter. See idem, *Lettre christologique*, 70–72, 85.

171 Habbi incorrectly presents ܐܚܝܢܐ. Assemani is followed here. These likely refer to hagiographical narratives. Cf. Vööbus, *History of the School of Nisibis*, 296. These works do not survive.

and *mēmrē* on various subjects.[172]

§ 72 Ishoʿyahb I of Arzun (d. 595)—Assemani, ch. 72; Habbi, 80, *605*–81, *612*

605 Ishoʿyahb of Arzun
composed (a book) against Eunomius,[173]
and he wrote a disputation
against a certain heretical bishop,[174]
twenty-two questions
610 on the ecclesiastical mysteries,[175]
an apology,[176] letters,[177]
and synodical[178] canons.[179]

172 These *mēmrē* do not survive.

173 Namely, Eunomius of Cyzicus (d. ca. 393). This book does not survive.

174 While his specific name is unknown, this may refer to a Miaphysite bishop. Cf. Vööbus, *History of the School of Nisibis*, 225–226. This disputation does not survive.

175 One fragment of this work has been preserved in ms. Vatican, Syr. 150 (1709), ff. 93^{r}–94^{v}. It remains unedited and untranslated.

176 This apology has been edited and translated into English. See Melloni and Ishac, *The Synods of the Church of the East*, 1146–1155 (Syriac and English). See ibid., 1004–1005, 1009 for earlier editions and translations of this apology, as well as Sebastian P. Brock, "The Christology of the Church of the East in the Synods of the Fifth to Early Seventh Centuries: Preliminary Considerations and Materials," in George Dion Dragas (ed.), *Aksum–Thyateira: A Festschrift for Archbishop Methodios of Thyateira and Great Britain* (London: Thyateira House, 1985), 138–139 (English only).

177 One letter, along with 20 canons, which are addressed to Jacob, bishop of the Island of Darai, has been preserved. These works have been edited and translated into English. See Melloni and Ishac, *The Synods of the Church of the East*, 1086–1147 (Syriac and English). See ibid., 1004–1005, 1009 for earlier editions and translations of these works, as well as Yusuf Habbi (ed.), *Majāmiʿ kanīsat al-mašriq* (Lebanon: Kaslik, 1999), 397–429 (Arabic only) and Amir Harrak (ed. and transl.), *The Law Code of Īshōʿyahb I, Patriarch of the Church of the East* (Texts from Christian Late Antiquity 75; Piscataway, NJ: Gorgias Press, 2022) (Syriac and English).

178 Habbi incorrectly presents ܩܢܘܢܐ. Assemani is followed here.

179 Ishoʿyahb presided over the Synod of 585 (§ 193), from which 31 canons were produced, the first of which is a profession of faith. These have been edited and translated into English. See Melloni and Ishac, *The Synods of the Church of the East*, 1010–1087 (Syriac and English). See ibid., 1004–1005, 1009 for earlier editions and translations of these works, as well as Brock, "The Christology of the Church of the East," 136–138 (English of canon 1 only).

§ 73 Cyprian of Nisibis (d. 766 / 767)—Assemani, ch. 73; Habbi, 81, *613–616*

Cyprian of Nisibis[180]
expounded the theology[181]
of Gregory the Great[182]
and composed rites for ordinations.[183]

§ 74 Isho'yahb III of Adiabene (d. 659)—Assemani, ch. 74; Habbi, 81, *617*–82, *628*

Isho'yahb of Adiabene (wrote)
a book on the turning back of thoughts.[184]
He composed and wrote exhortations
to certain (monastic) novices.[185]
(He produced) the arrangement of the volume of the *Ḥudrā*,[186]

180 Cyprian of Nisibis is only known from the liturgies attributed to him.

181 Habbi incorrectly presents ܕܝܠܦܢܐ. Assemani is followed here.

182 Namely, Gregory of Nazianzus's (§ 16) Homilies. This work does not survive.

183 Habbi incorrectly presents the singular form "rule for ordination" (ܣܕܪ ܬܣܡܝܟ̈ܐ ܕܫܡܫܢܐ). Assemani is followed here. While they remain unedited, these ordinations (which are also credited to Mar Isho'yahb III of Adiabene [d. 659; § 74] and Israel of Kashkar [first half of the 16th century]) have been translated into English. See Badger, *The Nestorians*, vol. 2, 322–350. For a list of manuscripts preserving these ordinations, see Baumstark, *Geschichte*, 213, n. 10. For a further discussion of Israel of Kashkar, see ibid., 334; Rudolf Macuch, *Geschichte der spät- und neusyrischen Literatur* (Berlin / New York: Walter de Gruyter, 1976), 34–35; Heleen Murre-van den Berg, *Scribes and Scriptures: The Church of the East in the Eastern Ottoman Provinces* (*1500–1850*) (Eastern Christian Studies 21; Louvain: Peeters, 2015), 150–151, 319.

184 Isho'yahb mentions this work by name in his letters, and Rubens Duval and Vööbus render ܬܫܒܘܬܐ as "Refutation." See Rubens Duval (ed.), *Išō'yahb Patriarchae III Liber epistularum* (CSCO 11, Syr. 11; Paris: Typographeo Reipublicae, 1904), 133; idem (transl.), *Išō'yahb Patriarchae III Liber epistularum* (CSCO 12, Syr. 12; Paris: Typographeo Reipublicae, 1905), 100; Vööbus, *History of the School of Nisibis*, 297 and n. 81. This book does not survive.

185 These exhortations do not survive.

186 The *Ḥudrā* contains the varying Sunday services, as well as prayers for festivals and fasts, that are used throughout the liturgical year. Isho'yahb's arrangement of the *Ḥudrā* is described in ms. Cambridge, University Library, Add. 1981 (1607), ff. 2^{v}–4^{r}. The standard editions of the *Ḥudrā* are the following: Darmo, *Ktābā da-qdām*, vols. 1–3 and Paulus Bedjan (ed.), *Breviarium iuxta ritum Syrorum Orientalium id east Chaldaeorum*, 3 vols. (Paris: 1886–1887). Very little of the *Ḥudrā* has been translated into any modern language.

(the liturgy of) baptism,[187] together with absolution,[188]
(the rite for) the consecration of a new church,[189]
and ordinations for all orders.[190]
He arranged *ʿonyātā*,[191] *mēmrē*,[192]
letters,[193] together with *madrāshē*,
consolations, which are very elegant,
and a disputation against certain (people).[194]

§ 75 ʿEnanishoʿ (7th century)—Assemani, ch. 75; Habbi, 82, *629–630*

ʿEnanishoʿ composed variations
of the explanation of the readings.[195]

187 This liturgy remains unedited and untranslated. For a list of manuscripts preserving this liturgy, see Vööbus, *History of the School of Nisibis*, 298, n. 91.

188 This absolution remains unedited and untranslated. For a list of manuscripts preserving this absolution, see Vööbus, *History of the School of Nisibis*, 298, n. 92.

189 This work does not survive.

190 While they remain unedited, these ordinations (which are also credited to Cyprian of Nisibis [§ 73] and Israel of Kashkar) have been translated into English. See Badger, *The Nestorians*, vol. 2, 322–350. For a list of manuscripts preserving these ordinations, see Baumstark, *Geschichte*, 213, n. 10.

191 Habbi incorrectly presents the singular form of this noun. Assemani is followed here.

192 These *ʿonyātā* and *mēmrē* do not survive.

193 106 letters (which were written while Ishoʿyahb was bishop, metropolitan, and Catholicos) have been preserved, and they have been edited and translated into Latin. See Duval, *Išōʿyahb Patriarchae III Liber epistularum* (CSCO 11–12). Letters 17–21 have also been re-edited and translated into English. See Mario Kozah, "Ishoʿyahb III of Adiabene's Letters to the Qataris," in Mario Kozah et al. (eds.), *An Anthology of Syriac Writers from Qatar in the Seventh Century* (Gorgias Eastern Christian Studies 39; Piscataway, NJ: Gorgias Press, 2015), 69–88 (Syriac), 45–69 (English).

194 These works—namely, the *madrāshē*, consolations, and disputation—do not survive.

195 This is a reference to the treatise entitled, *Explanation of the Difficult and Obscure Words in the Bible*. This work is preserved in ms. Erbil-Ankawa, O.A.O.C., Syr. 579 (*olim* Alqosh 291; 1479), ff. 65^{r}–79^{v} and remains unedited and untranslated. Thomas of Marga described this work as surpassing all other comparable works in accuracy. See Budge, *The Book of Governors*, 80 (vol. 1), 178–179 (vol. 2).

§ 76 Michael Badoqa (6th–7th century)—Assemani, ch. 76; Habbi, 82, *631–632*

Michael wrote questions
on the text[196] of Scripture in three volumes.[197]

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§ 77 Theodore of Merv (probably 6th–7th century)—Assemani, ch. 77; Habbi, 83, *633–640*

Theodore, metropolitan of Merv,
wrote a history, in meters,
635 of Mar Awgen[198] and the Greeks,[199]

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196 Habbi incorrectly omits the prefixed ܢ, Assemani is followed here.

197 This is likely a reference to the Book of Questions. This work is preserved as fragments by the *Commentary on Genesis-Exodus 9:32*, Isho'dad of Merv (§ 143), the *Anonymous Commentary*, Ḥasan bar Bahlul's (mid-10th century) *Lexicon* (§ 179), the *Gannat Bussame* (§ 122), and Solomon of Baṣra's (fl. 1222) *Book of the Bee* (§ 199). With the exception of most of the *Anonymous Commentary*, these fragments have been edited and/or translated into French, English, and German. See Van Rompay, *Le commentaire sur Genèse-Exode 9, 32* (CSCO 483), 18, 24, 40, 58, 69, 83, 85, 93, 99, 110 (2×), 113, 128, 137, 140–142; idem, *Le commentaire sur Genèse-Exode 9, 32* (CSCO 484), 24–25, 33, 50, 74, 90, 106, 109, 119, 127, 141–142, 145, 166, 178, 183–184; Vosté and Van den Eynde, *Genèse* (CSCO 126), 35, 53, 119, 140, 147, 164–165, 169, 180–181, 191, 201–202; Van den Eynde, *Genèse* (CSCO 156), 38, 57, 129, 153, 159, 178, 182, 194, 206, 217–218; idem, *Exode–Deutéronome* (CSCO 176), 7, 12–13, 31, 33, 65–66, 76–77, 80–81, 83–84, 87, 91–92, 93 (3×), 94, 100–101, 104, 106, 108 (2×), 109, 111, 117, 123, 130, 145; Van den Eynde, *Exode–Deutéronome* (CSCO 179), 9–10, 17, 41, 43, 70, n. 4, 88, 103, 108, 112–113, 117 (2×), 122–123, 125 (2×), 126 (2×), 135, 140, 143, 145–146, 149–150, 157, 166, 176, 194; Levene, *The Early Syriac Fathers on Genesis*, 41, 42 (2×), 50 (Syriac), 86, 92, 96–97 (English); ms. Kirkuk 8 (1706), ff. 30^{v}, 33^{v}–34^{r}, 41^{r}, 42^{v}, 63^{r}, 74^{v}–75^{r}, 90^{r} (Gen-Exod); ms. (*olim*) Diyarbakir 22, ff. 40^{v}, 43^{v}, 44^{r}–44^{v}, 45^{r}, 45^{v}, 46^{r} (2×), 46^{v}, 47^{r} (2×), 48^{v} (2×), 49^{r} (2×), 49^{v}, 52^{r}, 53^{r}, 54^{r}, 54^{v}, 55^{r}, 55^{v}, 61^{v}, 65^{v}, 70^{r} (Lev-Deut); Rubens Duval (ed.), *Lexicon syriacum auctore Hassano bar Bahlule: e pluribus codicibus edidit et notulis instruxit* (Collection orientale 15; Paris: Typographeo Reipublicae, 1888), cols. 794–795 (under the ܦܬܓܡ entry); Reinink, *Gannat Bussame* (CSCO 501), 31, 32; idem, *Gannat Bussame* (CSCO 502), 37, 38; Budge, *The Book of the Bee*, 154–155 (Syriac), 135 (English). Fragments of this work may also be preserved in the *Denḥa-Grigor Commentary*, though, if so, the extent of their use in this work has yet to be established.

198 Mar Awgen, an Egyptian, is credited with founding monasticism in northern Mesopotamia in the 4th-early 5th centuries.

199 Namely, Mar Awgen's disciples who came with him to Mesopotamia from Egypt. While the attributed form of this work does not appear to have been preserved, Alexander Dyakonov has argued that the anonymous *Mēmrā on Mar Awgen* (preserved in ms. British Library, Add. 14,653 [9th–10th century], ff. 48^{v}–55^{r}) should be identified with Theodore of Merv's

a commentary on (the Psalms of) David,[200]
other *mēmrē*,[201] a solution
to ten questions of Sergius,[202]
and a book (of) various (subjects),[203]
which Catholicos Mar Aba[204] requested.[205]

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§ 78 Gabriel of Hormizdshir (probably 6th–7th century)—Assemani, ch. 78; Habbi, 83, *641*–84, *648*

Gabriel, his[206] brother, who was
the bishop of Hormizdshir,
composed (a disputation) against the Manichees,
another (disputation) against the Astrologers,[207]
teachings and commentaries
on various (parts) of the Scriptures,
which were about three hundred sections[208]
according to the reckoning of the learned (ones).[209]

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§ 79 Elijah of Merv (d. after 659)—Assemani, ch. 79; Habbi, 84, *649*–85, *660*

Elijah, metropolitan of Merv,
composed homilies, consolations,[210]

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work on Mar Awgen. This anonymous *Mēmrā* has been edited, translated into Russian, and discussed. See Александр Петрович Дьяконов, "К истории сирийского сказания о св. Мар-Евгене," *Христианский Восток* 6:2 (1918): 107–174.

200 This commentary does not survive.

201 These *mēmrē* do not survive.

202 Namely, Sergius of Resh'ayna (§ 64). This work does not survive.

203 Lit. "a varied book" (ܟܬܒܐ ܟܬܒ).

204 Namely, Aba I (§ 58).

205 This book does not survive.

206 Namely, Theodore of Merv's (§ 77).

207 Cf. Nicholas al-Jeloo, "*Kaldāyūthā*: The *Spar-Sammāné* and Late Antique Syriac Astrology," *ARAM* 24 (2012): 457–492.

208 Namely, ܡܐܬܐ, which are long chapters.

209 This is likely a reference to the East Syriac school tradition. None of Gabriel's works survive.

210 These homilies and consolations do not survive.

teachings on the readings[211]
of the whole Gospel,[212]
letters, a cause of the foundations,
a commentary on Proverbs,
Genesis,[213] Psalms,[214] Ecclesiastes,
Song of Songs, Bar Sira,
Isaiah,[215] also the Twelve,[216]
and the Letters of the Apostle Paul,[217]
and a one-volume book
(of) exact[218] ecclesiastical (history).[219]

211 Assemani presents "of the ancients" (ܕܩܕܡܝܐ).

212 Baumstark drew attention to the *Gannat Bussame* (§122), as preserved in ms. Seert 28 (14th century), which (according to Scher's Catalogue) mentions Elijah, bishop of Merv, by name as one of the sources used in this work. However, in Reinink's edition, the only Elijah mentioned is the prophet Elijah (and all of these instances focus on aspects of the book of Luke). While ms. Seert 28 is reported destroyed during World War I, several of the manuscripts Reinink used for his edition are later witnesses of this manuscript. See Baumstark, *Geschichte*, 208, n. 7; Reinink, *Gannat Bussame* (CSCO 501), v–xxv; idem, *Gannat Bussame* (CSCO 502), 141; Macomber, "New Finds of Syriac Manuscripts in the Middle East," 479 and n. 39–40.

213 These works—namely, the letters, cause, *Commentary on Proverbs,* and *Commentary on Genesis*—do not survive.

214 Fragments of this work may be preserved in the *Denḥa-Grigor Commentary*, though, if so, the extent of their use in this work has yet to be established.

215 These works—namely, the *Commentary on Ecclesiastes*, *Song of Songs*, *Bar Sira*, and *Isaiah*—do not survive.

216 This commentary does not survive.

217 This commentary does not survive.

218 Lit. "confirmed" (ܡܗܝܡܢ).

219 See Debié, *L'écriture de l'histoire en syriaque*, E11., 610–611. Pierre Nautin proposed that Elijah of Merv was the author of the (otherwise anonymous) *Khuzistan Chronicle*, a work which relies on ecclesiastical and universal (i.e. secular) histories or (perhaps more likely) on an ecclesiastical history which drew on a number of earlier sources. However, Nautin's proposal has not been widely accepted. For instance, Nasir al-Kaʿbi argues that the author of the *Khuzistan Chronicle* likely lived in upper Mesopotamia, due to his familiarity with the region. See Pierre Nautin, "L'auteur de la 'Chronique Anonyme de Guidi': Élie de Merw," *Revue de l'histoire des religions* 199 (1982): 303–313 and Nasir al-Kaʿbi (transl.), *A Short Chronicle on the End of the Sasanian Empire and Early Islam: 590–660 A.D.* (Gorgias Chronicles of Late Antiquity 1; Piscataway, NJ: Gorgias Press, 2016), xii–xv. If it is not accepted that Elijah of Merv produced the *Khuzistan Chronicle*, then his ecclesiastical history does not survive.

§ 80 George I (d. 680 / 681)—Assemani, ch. 80; Habbi, 85, *661–664*

Catholicos George
composed *teshbḥātā*, *ʿonyātā*,[220]
proclamations on the Rogation,[221]
a few *mēmrē*,[222] and canons.[223]

§ 81 Gabriel Arya (first half of the 7th century)—Assemani, ch. 81; Habbi, 85, *665–666*

665 Gabriel Arya, the relative
of Mar Isaac of Nineveh,[224] composed
⌜a commentary on the text (of Scripture),
on selected (passages) and not on all of it.⌝[225]

220 These works—namely, the *teshbḥātā* and *ʿonyātā*—do not survive.

221 These proclamations have been edited and partially translated into German. See Bedjan, *Breviarium*, vol. 1, ܩܕܡ-ܨܦܪ, ܫܝ, ܐܚܕ, ܢܚܕ-ܐܚܕ and Joseph Maria Schönfelder, "Analecta Syriaca: Hymnen, Proklamationen und Märtyrergesänge des Nestorianischen Breviers," *Tübinger theologische Quartalsschrift* 48:2 (1866): 198–200.

222 Habbi incorrectly omits the final ܐ. Assemani is followed here. These *mēmrē* do not survive.

223 George presided over the Synod of 676, from which 19 canons were produced. These have been edited and translated into English. See Melloni and Ishac, *The Synods of the Church of the East*, 1296–1325 (Syriac and English). See ibid., 1290–1292, 1295 for earlier editions and translations of these canons.

224 See Rahmani, *Studia Syriaca*, ܠܒ (Syriac), 32 (Latin).

225 Habbi accidently omits these two lines in his Syriac edition, though he includes them in his Arabic translation. For the latter, see idem, *Fihris*, 192. Ms. Vatican, Syr. 176 is used as the base text here. This work is preserved as fragments by the *Commentary on Genesis-Exodus 9:32*, Isho'dad of Merv (§ 143), the *Anonymous Commentary*, Bar Bahlul's *Lexicon* (§ 179), the *Gannat Bussame* (§ 122), and Isaac Shbadnaya's (fl. 1439/1440) prose commentary on his *Poem on God's Governance from 'In the Beginning' until Eternity*. With the exception of most of the *Anonymous Commentary*, these fragments have been edited and/or translated into French, English, and German. Since these fragments are given such attributions as (among others) "Rabban," "Rabban Gabriel," and "Qaṭraya," Van den Eynde concluded that (at least in Isho'dad's biblical commentaries and the *Anonymous Commentary*) these fragments were likely produced by one writer, namely, Gabriel Qaṭraya, who is also known as Gabriel Arya (§ 81) and who taught in the School of Seleucia in the first half of the 7th century. Other fragments, which use the same (and comparable) attributions in the East Syriac exegetical tradition, undoubtedly refer to this same Gabriel as well. For a further discussion, see Van den Eynde, *Exode–Deutéronome* (CSCO 179), viii–x; Van Rompay, *Le commentaire sur Genèse-Exode 9, 32* (CSCO 484), xxvii–xxxii; Brock, "Syriac Writers from

§ 82 Ḥenanishoʿ I (d. 699 / 700)—Assemani, ch. 82; Habbi, 86, *669–676*

Ḥenanishoʿ the lame[226] arranged

Beth Qaṭraye," 89–92; Stadel, *The Heirs of Theodore*, 88–93, 98–99. For the extant fragments of this work, see Van Rompay, *Le commentaire sur Genèse-Exode 9, 32* (CSCO 483), 12–13, 24, 39–40, 43, 46 (2×)-47 (2×), 50 (2×), 53, 56 (2×)-57, 59 (3×)-60, 63, 67, 69–70, 76 (2×), 77, 80 (2×), 82–83 (2×), 86, 89, 92, 94, 99 (2×), 100, 108–110, 113, 116, 124, 128, 133–135 (2×), 137, 140–142, 146 (2×), 147; idem, *Le commentaire sur Genèse-Exode 9, 32* (CSCO 484), 17–18 (2×), 33, 50, 53, 58–59 (2×), 63–64 (2×), 67, 72 (2×)-73, 75 (3×)-77, 80, 86, 90–91, 98 (2×), 99, 103 (2×), 106 (2×), 111, 114, 117, 120–121, 126–128, 138–139, 141, 145, 149, 161, 166, 173, 175–178, 183, 184 (2×), 190 (2×), 191; Vosté and Van den Eynde, *Genèse* (CSCO 126), 110, 117, 119, 122, 140, 144, 157–158, 161–162, 165, 170, 175, 179, 190, 192, 204, 206; Van den Eynde, *Genèse* (CSCO 156), 117, 126–127, 129, 132, 152, 156, 170–171, 174–175, 178, 184, 189, 193, 204, 206, 221, 223; idem, *Exode–Deutéronome* (CSCO 176), 3, 5 (2×), 7, 19–20, 25, 33–34 (2×), 35, 37, 54, 56, 64 (2×), 65–68, 74, 81–82, 87 (3×), 89 (2×), 90–91 (2×), 92–94, 96–97, 102–104 (2×), 106 (2×)-107, 109 (2×), 112, 116–117, 119–120 (2×), 121, 123, 125–126, 130, 137, 145 (2×); Van den Eynde, *Exode–Deutéronome* (CSCO 179), 3, 7–8, 10, 26–27, 33, 44–46, 49, 73, 75, 85, n. 7, 86 (2×), 87–89, 91, 99, 108, 110, 116–117 (2×), 120 (2×), 121–123, 125–127, 130, 137–138, 140 (2×), 141, 143 (2×)-144, 146–147, 150–151, 157, 160–161 (2×), 163, 166, 169–171, 175, 184, 194–195 (2×); idem, *Livres des Sessions* (CSCO 229), 15–18, 21 (2×), 23 (2×), 26–27 (3×), 33, 49, 57, 66–67, 71, 83, 110, 119, 132–133, 177, 179, 192; Van den Eynde, *Livres des Sessions* (CSCO 230), 19–23, 27 (2×), 29–30, 34 (3×), 41, 61, 69, 80–81, 86, 100, 129, 141, 157 (2×), 211, 213, 227; idem, *Isaïe et les Douze* (CSCO 303), 7, 14, 20, 22–23, 32, 34, 37, 47, 52, 57–58, 79, 82, 99; Van den Eynde, *Isaïe et les Douze* (CSCO 304), 8, 18, 26 (2×), 29–30, 41, 43, 48, 59–60, 65–66, 73–74, 100, 104, 126–127, 165, n. 4; idem, *Jérémie, Ézéchiel, Daniel* (CSCO 328), 15, 30, 65, 68, 78, 81; Van den Eynde, *Jérémie, Ézéchiel, Daniel* (CSCO 329), 16–17, 33, 76, 80, 91, 94; Gibson, *Vol. II: Matthew and Mark in Syriac* (Horae Semiticae 6), 145; idem, *Vol. I: Translation* (Horae Semiticae 5), 86; Levene, *The Early Syriac Fathers on Genesis*, 57, 56 (2×)-55 (2×), 54, 50–49, 46 (2×), 44 (2×), 43–41, 39–38 (Syriac), 81, 82 (3×), 83, 86 (2×)-87, 89 (2×), 91 (2×), 92 (2×), 93, 95–96 (English); ms. Kirkuk 8, ff. 33^{v}–34^{v}, 38^{v}–39^{r} (2×), 39^{v}–40^{v}, 42^{v} (2×), 44^{v}, 59^{r}–60^{v}, 63^{r}–63^{v}, 66^{r}–67^{r}, 70^{r}, 74^{r}, 75^{r}–76^{r} (2×)-76^{v} (2×), 77^{v}, 83^{v}, 85^{v}–86^{r} (2×), 93^{r}–93^{v}, 94^{v} (2×), 95^{r}, 98^{r}, 100^{r} (Gen-Exod); ms. (*olim*) Diyarbakir 22, ff. 39^{v} (3×)-40^{r} (2×), 40^{v} (2×), 41^{v}–42^{r}, 43^{r}, 44^{v} (2×), 46^{r}–46^{v} (2×)-47^{r} (2×), 47^{v}–48^{v} (2×), 49^{r} (4×), 49^{v} (2×), 50^{r}–50^{v}, 51^{v}, 52^{v} (2×), 53^{r} (3×)-53^{v}, 54^{r} (3×), 54^{v} (2×), 55^{r} (3×), 55^{v} (2×), 56^{r}–56^{v}, 58^{r}, 59^{v}–60^{v}, 61^{v} (2×), 62^{r}–62^{v}, 64^{r}, 66^{v}, 68^{r}, 70^{r} (2×), 74^{v} (2×), 75^{r}–77^{r} (2×), 77^{v} (2×), 78^{v}–79^{r}, 84^{v}, 87^{v}, 91^{r}–91^{v}, 93^{r}–94^{r}, 96^{r}, 98^{r}, 105^{v}, 131^{v}, 132^{v}, 136^{v}–137^{r}, 145^{v}, 185^{v}, 191^{r}, 212^{r}, 227^{r}, 228^{r} (Lev-Mal); Duval, *Lexicon syriacum* (Collection orientale 15), col. 491 (under the ﻠﺤﻤﺪ entry); Reinink, *Gannat Bussame* (CSCO 501), 5 (2×), 29, 31 (2×), 32, 35–36, 65, 67 (2×); idem, *Gannat Bussame* (CSCO 502), 4–5, 34, 37 (2×), 38, 41–43, 77–80 (2×); Thomas A. Carlson, "The Future of the Past: The Reception of Syriac Qaṭraye Authors in Late Medieval Iraq" in Mario Kozah et al. (eds.), *The Syriac Writers of Qatar in the Seventh Century* (Gorgias Eastern Christian Studies 38; Piscataway, NJ: Gorgias Press, 2014), 176–181, 186–187 (Passages 2–5, 9). Fragments of this work may also be preserved in the *Denḥa-Grigor Commentary*, though, if so, the extent of their use in this work has yet to be established. Further fragments of this text may also be preserved in the *Anonymous Commentary* New Testament books, though these books remain unpublished and largely unexplored.

226 This epithet derives from the poor treatment Ḥenanishoʿ endured after being deposed from the position of Catholicos. See Henricus Gismondi, *Maris Amri et Slibae de*

and composed homilies,[227] letters,
consolations, teachings,
a multitude of questions,[228] and *mēmrē*.[229]
He also has thanksgivings,[230]
a history[231] of Sergius Dwada,[232]
(a treatise entitled) *Two Causes of the Schools*,[233]
and a commentary on the Analytics.[234]

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§ 83 Aba of Kashkar (late 6th / early 7th century)—Assemani, ch. 83; Habbi, 86, *677*–87, *680*

Aba of Kashkar has
explanations, together with letters
and commentaries, on the whole logic
of Aristotle.[235]

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§ 84 Ḥenanishoʿ II (d. 779 / 780)—Assemani, ch. 84; Habbi, 87, *681–684*

Catholicos Ḥenanishoʿ

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patriarchis nestorianorum commentaria ex codicibus vaticanis (Roma: C. de Luigi, 1896), 58–60; idem, *Maris Amri et Slibae de patriarchis nestorianorum commentaria ex codicibus vaticanis* (Roma: C. de Luigi, 1897), 34–35; Van Rompay, "Ḥenanishoʿ I," 194.

227 This is a reference to a collection of 47 homilies. See Gismondi, *Maris Amri et Slibae* (1896), 58; idem, *Maris Amri et Slibae*, (1897), 34. These homilies, which do not survive, should not be confused with the homilies on the Gospels, which are preserved as fragments in later East Syriac works. See Van Rompay, "Ḥenanishoʿ I," 194–195.

228 These works—namely, the letters, consolations, teachings, and questions—do not survive.

229 One *mēmrā* has been preserved, which remains unedited and untranslated. See ms. Cambridge, University Library, Add. 2818 (18th century), ff. 119^{r}–139^{r}.

230 These thanksgivings do not survive.

231 Habbi misspells this noun as ܪܕܘܬܐ. Assemani is followed here.

232 This Sergius, who was a contemporary of Ḥenanishoʿ's, lived in the vicinity of Kashkar. See Gismondi, *Maris Amri et Slibae* (1896), 60; idem, *Maris Amri et Slibae*, (1897), 35; Van Rompay, "Ḥenanishoʿ I," 195. This work does not survive.

233 Habbi presents the treatise title "*Two Causes of the Scholars*" (ܟܬܒܐ ܕܥܠܬ̈ܐ ܕܒܝܬ ܣܟܠ̈ܐ). Since Assemani incorrectly presents the singular form "*School*" (ܒܝܬ ܣܟܠܐ), ms. Vatican, Syr. 176 is followed for the final word of this line. This treatise does not survive.

234 Namely, of Aristotle. This commentary does not survive.

235 None of these works survive.

composed letters, consolations,
five volumes (of) homilies,
mēmrē, and ten questions.[236]

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§ 85 Aba II of Kashkar (fl. mid-8th century)—Assemani, ch. 85; Habbi, 87, *685*–88, *688*

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685 Aba bar Brik Ṣebyaneh
composed a book of governors,[237]
and he arranged commentaries,[238] together with homilies
full of understanding.[239]

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236 Habbi incorrectly presents "ten *mēmrē* and questions" (ܡܐܡܪ̈ܐ ܘܫܐ̈ܠ̈ܬ̈ܐ). Assemani is followed here. None of these works survive.

237 Habbi incorrectly presents the singular form of this noun. Since the same orthography, though pluralized, is presented in ms. Vatican, Syr. 176 and not in Assemani, the former is followed here. Wright and Chabot suggest this work may have been a chronicle of the Muslim governors in Iraq. See Wright, *A Short History*, 187, n. 4 and Jean Baptiste Chabot, "La Lettre du catholicos Mar-Aba II aux membres de l'école patriarcale de Séleucie," in *Actes du Onzième Congrès International des Orientalistes, Paris–1897. Quatrième section: hébreu—phénicien—araméen—éthiopien—assyrien* (Paris: Imprimerie nationale, 1898), 333–334, n. 4. This book does not survive.

238 These either included or consisted of a commentary on the works of Gregory of Nazianzus (§ 16) and a commentary on several dialectics, the latter of which likely refers to select books of Aristotle's *Organon*. See Gismondi, *Maris Amri et Slibae* (1899), 66 (Arabic), 58 (Latin) and Reinink, "Aba II of Kashkar," 1. These commentaries do not survive.

239 These either included or consisted of a *mēmrā* on the martyr Mar Zakhe and exegetical homilies. While the former survives by its title alone, 90 fragments of the latter are preserved in the *Gannat Bussame* (§ 122), and they have been edited, translated into German, and studied. See Rubens Duval (ed.), *Lexicon syriacum auctore Hassano bar Bahlule: e pluribus codicibus edidit et notulis instruxit* (Collection orientale 16; Paris: Typographeo Reipublicae, 1901), col. 1063 (under the ܚܒܠܚܠ entry); Gerrit J. Reinink, *Studien zur Quellen- und Traditionsgeschichte des Evangelienkommentars der Gannat Bussame* (CSCO 414, Subs. 57; Louvain: Secrétariat du CorpusSCO, 1979), 47–113; idem, *Gannat Bussame* (CSCO 501), 6–7, 16–18, 19 (4×)-20 (2×), 21, 22 (2×)-23 (2×)-24 (3×), 25 (2×), 26–27, 29 (3×)-30 (2×), 31–32 (2×)-33, 34–36 (2×), 44 (2×), 45, 46 (2×)-47 (2×), 51–53, 55–56 (2×), 57 (2×), 61–62, 74 (2×), 76 (2×)-77 (2×), 78–79 (3×), 80–82 (4×), 83–84 (2×), 99–100; Reinink, *Gannat Bussame* (CSCO 502), xxi–xxv, 6–8, 18–19, 21, 22 (3×)-23 (3×)-24 (2×), 25–26 (2×), 27–28 (3×), 29 (2×), 30, 32–34 (2×)-35 (2×)-36 (2×), 37–40, 42–43 (2×), 52–53 (2×), 54–56 (2×), 61–63, 67–68 (2×), 69, 73–74, 89 (2×), 91 (2×)-93 (2×), 94–95, 96 (4×)-97, 99 (3×), 100–103, 121–122.

§ 86 Timothy I[240] (727 / 728–823)—Assemani, ch. 86; Habbi, 88, *689–696*

Timothy wrote a book
of the stars,[241] a disputation with Mahdī,[242]
(a book) of ecclesiastical judgements,[243]
and synodical volumes.[244]
He also has about two hundred letters,

240 This entry was previously analyzed in Raphaël J. Bidawid, *Les lettres du patriarche nestorien Timothée I: Étude critique avec en appendice la lettre de Timothée I aux moines du Couvent de Mar Maron* (*traduction latine et texte chaldeen*) (Studi e Testi 187; Città del Vaticano: Biblioteca Apostolica Vaticana, 1956), 6–11 and Hans Putman, *L'Église et l'Islam sous Timothée I* (*780–823*). *Étude sur l'Église nestorienne au temps des premiers 'Abbāsides, avec nouvelle édition et traduction du Dialogue entre Timothée et al-Mahdi* (Recherches publiées sous la direction de l'Institut de Lettres Orientales de Beyrouth, Nouvelle serie B, Orient chretién 3; Beyrouth: Dar el-Machreq, 1975), 20–23. My analysis of this entry draws on Bidawid and Putman's work.

241 Baumstark suggests this was a book on astrological interpretation. See idem, *Geschichte*, 217. This book does not survive.

242 Namely the third Abbasid Caliph, Abū 'Abd Allāh Muḥammad ibn 'Abd Allāh al-Manṣūr (r. 775–785). He is also known as al-Mahdī. This work has been translated into English, accompanied by a facsimile edition of the Syriac, and it has also been edited and translated into German. See Alphonse Mingana, "The Apology of Timothy the Patriarch before the Caliph Mahdi," *Bulletin of the John Rylands University Library of Manchester* 12 (1928): 137–298; reprinted in idem, *Woodbrooke Studies: Christian Documents in Syriac, Arabic, and Garshūni, Edited and Translated with a Critical Apparatus. Vol. 2: Timothy's Apology for Christianity; The Lament of the Virgin; The Martyrdom of Pilate* (Cambridge: W. Heffer & Sons, 1928), 91–162 (Syriac), 15–90 (English); Martin Heimgartner (ed. and transl.), *Timotheos I., Ostsyrischer Patriarch. Disputation mit dem Kalifen al-Mahdī* (CSCO 631–632, Syr. 244–245; Louvain: Peeters, 2011).

243 This is a reference to a collection of 98 canons, which includes ecclesiastical laws, matrimonial laws, and inheritance laws. These canons have been edited and/or translated into Latin and German. See Jérôme Labourt, *De Timotheo I, Nestorianorum patriarcha* (*728–823*), *et christianorum orientalium condicione sub caliphis Abbasidis: accedunt XCIX ejusdem Timothei definitiones canonicae, e textu Syriaco inedito latine redditae* (Paris: V. Lecoffre, 1904), 54–86 and Eduard Sachau (ed. and transl.), *Syrische Rechtsbücher*, vol. 2 (Berlin: G. Reimer, 1908), 54–117.

244 Bidawid, who cites Labourt, suggests that this is a collective reference to the following works: the *Synodicon Orientale* (the collection and assembly of which are credited to Timothy), the acts and canons of the Synod of 782 (§ 193), Timothy's 98 canons (see previous footnote), the Syriac translation (from Middle Persian) of Isho'bokht of Revardashir's (late 8th century) lawbook (§ 130), and other canons produced by Timothy. Putman suggests this only refers to the *Synodicon Orientale* and the acts and canons of the Synod of 782. See Bidawid, *Les lettres du patriarche nestorien Timothée I*, 10 and Putman, *L'Église et l'Islam sous Timothée I* (*780–823*), 22. The works cited by Bidawid and Putman have been edited and translated into English and German. See Melloni and Ishac, *The Synods of the Church of the East*, 546–605, 621–639, 656–693, 710–729, 742–755, 774–865, 892–927, 942–991, 1010–

which are arranged in two volumes,[245]
695 (and) questions in one book
on (various) chapters, together with a history.[246]

1155, 1180–1203, 1216–1231, 1244–1281, 1296–1325, 1342–1389, 1402–1415, 1428–1439, 1558–1573 (Syriac and English); Sachau, *Syrische Rechtsbücher*, vol. 3, 1–201 (Syriac and German); Nima Jamali, "A Study of the Interactions among Zoroastrian, Jewish and Roman Legal Systems during the 7th and 8th Centuries CE Based on a Critical Edition of Išōʿ-boḵt's Corpus Juris with Commentary and an English Translation" (Ph.D. dissertation, University of Toronto, 2021), 109–140, 156–212, 234–256, 268–312, 332–396, 422–450 (Syriac and English). For earlier editions and translations of the synodical acts, canons, and/or letters cited by Bidawid and Putman, see Melloni and Ishac, *The Synods of the Church of the East*, 538–541, 545, 615–616, 619, 649–652, 655, 703–705, 709, 737, 741, 768–769, 773, 883–887, 891, 937–938, 941, 1004–1005, 1009, 1172–1176, 1179, 1210–1211, 1215, 1240, 1243, 1290–1292, 1295, 1335–1337, 1341, 1397–1398, 1401, 1423–1424, 1427, 1553–1554, 1557.

245 59 letters have been preserved, and the primary editions have been published with a Latin or German translation. See Braun, *Timothei patriarchae I epistulae* (CSCO 74–75) (Letters 1–39); Martin Heimgartner (ed. and transl.), *Die Briefe 1 und 2 des ostsyrischen Patriarchen Timotheos I.* (CSCO 702–703, Syr. 271–272; Leuven: Peeters, 2022); idem (ed. and transl.), *Die Briefe 3–29 des ostsyrischen Patriarchen Timotheos I.* (CSCO 700–701, Syr. 269–270; Leuven: Peeters, 2021); Martin Heimgartner (ed. and transl.), *Die Briefe 30–39 des Ostsyrischen Patriarchen Timotheos I.* (CSCO 661–662, Syr. 256–257; Louvain: Peeters, 2016); idem (ed. and transl.), *Die Briefe 40 und 41 des ostsyrischen Patriarchen Timotheos I.* (CSCO 673–674, Syr. 261–262; Leuven: Peeters, 2019); Martin Heimgartner (ed. and transl.), *Die Briefe 42–58 des Ostsyrischen Patriarchen Timotheos I.* (CSCO 644–645, Syr. 248–249; Louvain: Peeters, 2012). Other editions, with German, French, or English translations, have also been produced, though only on select Letters. See Thoma Darmo (ed.), *Letters of Patriarch Timothy I* (Trichur, India: Mar Narsai Press, 1982) 1–328 (Letters 3–41); Oscar Braun, "Briefe des Katholikos Timotheos I.," *Oriens Christianus* 2:1 (1902): 1–32; 3:1 (1903): 1–15 (Letters 9 [10], 12 [13], 15–18, and 43); Françoise Briquel-Chatonnet, Florence Jullien, Christelle Jullien, Christine Moulin Paliard, and Marwan Rashed, "Lettre du patriarche Timothée à Maranzekhā, évêque de Nineve," *Journal asiatique* 288:1 (2000): 1–13 (Letter 26); Thomas Richard Hurst, "Letter 40 of the Nestorian Patriarch Timothy I (727/8–823): An Edition and Translation" (M.A. thesis, The Catholic University of America, 1981); Hanna P. Jajou Cheikho, "Dialectique du langage sur Dieu: Lettre de Timothée I (728–823) à Serge. Étude, traduction et édition critique" (Ph.D. dissertation, Pontificia Studiorum Universitas A.S. Thoma Aq. in Urbe, 1983), 274–331 (facsimile edition of the Syriac), 185–273 (French) (Letter 40); Bidawid, *Les lettres du patriarche nestorien Timothée I*, ܟ-ܟ (facsimile edition of the Syriac), 91–125 (Latin) (Letter 41); Sebastian P. Brock, "Two Letters of the Patriarch Timothy from the Late Eighth Century on Translations from Greek," *Arabic Sciences and Philosophy* 9 (1999): 235–240 (Letters 43 and 48); Oscar Braun, "Ein Brief des Katholikos Timotheos I über biblische Studien des 9 Jahrhunderts," *Oriens Christianus* 1 (1901): 299–313 (Letter 47); Brock, *A Brief Outline*, 2nd ed., 240–245 (Letter 47). Letter 59 is the debate with al-Mahdī. For editions and translations of this Letter, see above (in this entry).

246 Habbi presents "and a disputation with the heretics" (ܘܡܢ ܕܒܪ ܥܡ ܗܪܛܝܩܐ) as the final line of this entry. While Assemani is followed here, the full title of this work remains uncertain.

§ 87 Ephrem of Elam (fl. late 8th century)—Assemani, ch. 87; Habbi, 89, *697–698*

Ephrem of Elam composed a book
on the matter of the Faith.[247]

§ 88 Sahdona / Martyrius[248] (early 7th century)—Assemani, ch. 87; Habbi, 89, *699–700*

Turis the Monk[249] composed
700 one book (in) two parts.[250]

Assemani suggests this work refers to Timothy's interactions with the Syrian Orthodox Patriarch Giwargis of B'eltan (Patr. 758–789), which are collectively referenced by Barhebraeus' *Ecclesiastical Chronicle* as the "book of disputations" (ܟܬܒ ܕܡܫܐܠ̈ܬܐ). This work may be identical to the "treatise against the Council of Chalcedon," which Rubens Duval mentions. See Assemani, *BibOr* 3.1., 163, n. 2; Joannes Baptista Abbeloos and Thomas Joseph Lamy (eds. and transls.), *Gregorii Barhebræi Chronicon ecclesiasticum*, vol. 2 (Paris / Louvain: Maisonneuve / Peeters, 1874), 181–182, n. 1; Duval, *La littérature syriaque*, 3rd ed., 306; Bidawid, *Les lettres du patriarche nestorien Timothée I*, 7; Putman, *L'Église et l'Islam sous Timothée I* (*780–823*), 21. This work does not survive.

247 Habbi incorrectly presents ܕܐܬܡܡܪ. Assemani is followed here. This book does not survive.

248 This entry was previously translated and analyzed in Brock, "'Let us now praise famous men'," 19. My analysis of this entry draws on Brock's work.

249 The name "Turis" (ܬܘܪܝܣ) is likely an incorrect division of "Martyrius" (ܡܪܬܘܪܝܣ)—whose Syriac name is Sahdona, where "Martyrius" has been misunderstood as "Mar Turis" (ܡܪ ܬܘܪܝܣ). Isaac Shbadnaya, in his prose commentary on his *Poem*, refers to this writer in this way: "Mar Turis the monk and bishop" (ܡܪ ܬܘܪܝܣ ܣܒܪ ܘܩܫܝܫܐ). See ms. Cambridge, University Library, Add. 1998 (1558), f. 124^{r} and Brock, "'Let us now praise famous men'," 19.

250 This is likely a reference to the *Book of Perfection*, which consists of two parts. These parts have been edited and translated into French. See André de Halleux (ed. and transl.), *Martyrius* (*Sahdona*). *Œuvres spirituelles, I. Livre de la perfection, Ie partie* (CSCO 200–201, Syr. 86–87; Louvain: Secrétariat du CorpusSCO, 1960); idem (ed. and transl.), *Martyrius* (*Sahdona*). *Œuvres spirituelles, II. Livre de la perfection, 2me partie* (*ch. 1–7*) (CSCO 214–215, Syr. 90–91; Louvain: Secrétariat du CorpusSCO, 1961); André de Halleux (ed. and transl.), *Martyrius* (*Sahdona*). *Œuvres spirituelles, III. Livre de la perfection, 2me partie* (*ch. 8–14*) (CSCO 252–253, Syr. 110–111; Louvain: Secrétariat du CorpusSCO, 1965). For a list of other partial editions and translations of this work, see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 174–175 (no. 1).

§ 89 Ḥunayn ibn Isḥāq[251] (808–873)—Assemani, ch. 88; Habbi, 89, *701*–90, *704*

Ḥunayn the physician, the son of Isḥāq,
composed a book on the fear of God,[252]
a grammar,[253]
and a compendious lexicon.[254]

§ 90 Isho‘ bar Nun[255] (d. 828)—Assemani, ch. 89; Habbi, 90, *705–712*

705 Isho‘ bar Nun composed a book
which is called *Theology*,[256]
questions on the whole text (of Scripture)
arranged in two parts,[257]

251 While Ḥunayn produced a number of works (both original and in translation) in Arabic, the works listed in this entry are original works he produced in Syriac.

252 This book does not survive.

253 The contents of this work are briefly summarized in Elijah I of Ṭirhan's (d. 1049; § 184) *Syriac Grammar*. See Friedrich Baethgen (ed. and transl.), *Turāṣ mamlelā suryāyā, oder Syrische Grammatik des Mar Elias von Tirhan* (Leipzig: J.C. Hinrichs, 1880), 34. Fragments of this work are preserved in Barhebraeus' *Storehouse of Mysteries*, though the extent of their use in this work has yet to be established. See Baumstark, *Geschichte*, 299, n. 13.

254 While this lexicon does not survive in its original form, it was used in the creation of Isho‘ of Merv's (9th century; § 179) Syriac lexicon, and Isho‘ bar ʿAli (second half of the 9th century; § 179), who was a student of Ḥunayn's, re-edited Isho‘'s work to produce his own Syriac-Arabic lexicon, which has been preserved. This latter lexicon has been edited but remains untranslated. See Johann Georg Ernst Hoffmann (ed.), *Syrisch-Arabische Glossen. Erster Band: Autographie einer Gothaischen Handschrift enthaltend Bar Ali's Lexicon von Alaf bis Mim* (Kiel: Schwers'sche Buchhandlung, 1874); Richard J.H. Gottheil (ed.), *The Syriac-Arabic Glosses of Īshō‘ bar ʿAlī, Part II* (Atti della Reale Accademia Nazionale dei Lincei, Memorie v, 13; Roma: Tipografia della R. Accademia Nazionale dei Lincei, 1908–1928); Taylor, "Syriac Lexicography," 392.

255 This entry was previously translated and/or analyzed in Clarke, *The Selected Questions of Ishō bar Nūn on the Pentateuch*, 2–4 and Corrie Molenberg, "The Interpreter Interpreted: Išo‘ bar Nun's Selected Questions on the Old Testament" (Doctoraat in de Letteren, Rijksuniversiteit Groningen, 1990), 10–13. My analysis of this entry draws on Clarke and Molenberg's work.

256 This book does not survive.

257 Much of this work—primarily the Old Testament part—has been edited and/or translated into English. See Clarke, *The Selected Questions of Ishō bar Nūn on the Pentateuch*, ff. 1^{v}–26^{v} (facsimile edition of the Syriac), 19–43 (English); Molenberg, "The Interpreter Interpreted," 26–27, 37–39, 53, 54*, 60, 66, 68, 70–72, 74–75, 79–80, 82–83, 90–91, 94–97,

judicial decision(s) and causes,[258]
and consolations,[259] also letters.[260]
He also composed a division of the offices,
homilies, and (a work on) the power of the *ʿonyātā*.[261]

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§ 91 Elishaʿ bar Quzbaye (early 6th century)—Assemani, ch. 90; Habbi, 90, *713–91, 718*

Elishaʿ the Interpreter composed
a commentary on Job,[262]

109, 118, 131–142, 149, 151, 153, 155–156, 164–165, 168–170, 172–173, 176–178, 181–187, 190–192, 196–199, 201–207, 209–211, 222–225, 231–232, 253–256, 261–262, 264–265, 271–272, 275, 280–283, 288–289, 294, 299, 303, 306–307, 319–320, 361–362, 387; David Bundy, "The 'Questions and Answers' on Isaiah by Išoʿ Bar Nūn," *Orientalia Lovaniensia Periodica* 16 (1985): 170–174, 176; Johan D. Hofstra, "Ishoʿ bar Nun's 'Questions and Answers' on the Gospel of St. John and Their Relation to the Commentary of Ishoʿdad of Merv and Theodore bar Koni's Scholion," *Journal of Eastern Christian Studies* 56:1–4 (2004): 72–77, 81–82, 86, 89; Lutz Brade, "Nestorianische Kommentare zu den Paulusbriefen an der Wende vom 8. zum 9. Jahrhundert," *Oriens Christianus* 66 (1982): 106–113 (facsimile edition of the Syriac). Most of the New Testament part of this work remains untranslated and/or unedited. See ms. Cambridge, University Library, Add. 2017 (1706), ff. 68ʳ–86ᵛ, 91ʳ–112ʳ.

258 This is a reference to the lawbook, which consists of canons, laws, and decisions. It has been edited (in whole and in part) and translated into German and English. See Sachau, *Syrische Rechtsbücher*, vol. 2, 120–177 and Vööbus, *Syriac and Arabic Documents*, 191–204 (the final part, of which, is based on the Arabic translation). Most of the introduction and the first four legal decisions, which were missing in Sachau's edition, have been translated into French. See Joseph-Marie Sauget, "Décisions canoniques du patriarche Išoʿbarnûn encore inédites," *Apollinaris* 35 (1962): 259–265.

259 Fragments of these consolations have been preserved in ms. British Library, Add. 17,217 (9th or 10th century), ff. 1ʳ–19ᵛ. While they remain unedited, they have been studied, and parts of them have been translated into English. See Corrie Molenberg, "The Consolation Homilies of Rabban Mar Išoʿ bar Nun," *Studia Patristica* 18:4 (1990): 269–273.

260 Two letters have been preserved: a liturgically-focused letter to Isaac, the "Visitor" of Beth Qaṭraye, and a letter on various subjects to the deacon Macarios. Neither letter has been edited or translated. For a list of manuscripts preserving these two letters, see Molenberg, "The Interpreter Interpreted," 412, n. 103; 413, n. 105–106. Baumstark and Clarke believed a third letter (to an unknown person) had also been preserved. Molenberg disagrees with Baumstark and Clarke and argues that the contents of this third letter are also found in the letter to the deacon Macarios, implying they are the same letter. For a further discussion, see Molenberg, "The Interpreter Interpreted," 12.

261 These works—namely, the division of the offices, homilies, and the work on the power of the *ʿonyātā*—do not survive.

262 Fragments of this work have been preserved by Ishoʿdad of Merv (§ 143) and the *Anonymous Commentary*. The former have been edited and translated into French. See Van den

the (two) Letters to the Corinthians,[263]
and the three Letters following,[264]
a cause of the foundations, (a cause) of the martyrs,[265]
thanksgivings, and *mēmrē*.[266]

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§ 92 Simeon Garmqaya (7th century)—Assemani, ch. 91; Habbi, 91, *719–720*

Simeon Garmqaya[267] translated
the chronicle of Eusebius.[268]

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§ 93 Sourin the Interpreter (7th century)—Assemani, ch. 92; Habbi, 91, *721–724*

Sourin the Interpreter[269] wrote
a refutation of the opinion of the heretics
in the structure of[270] a Greek discourse,[271]

Eynde, *Livres des Sessions* (CSCO 229), 262, 264; idem, *Livres des Sessions* (CSCO 230), 311, 315; ms. (*olim*) Diyarbakir 22, f. 156v.

263 This commentary does not survive.

264 This commentary does not survive.

265 Vööbus credits this Elishaʿ with creating the East Syriac cause genre. See Vööbus, *History of the School of Nisibis*, 128.

266 These works—namely, the causes, thanksgivings, and *mēmrē*—do not survive.

267 Scher and Baumstark identify this Simeon with Simeon Barqaya (§ 169), who, according to Elijah of Nisibis' (975–1046) *Chronography* (§ 186), lived during the time of Khosrow II (r. 590–628). See Addai Scher (ed. and transl.), *Histoire nestorienne* (*Chronique de Séert): Première partie* (*1*) (Patrologia Orientalis 4.3; Paris: Firmin-Didot, 1908), 114 [22], n. 10 and Baumstark, *Geschichte*, 135, n. 8. While he does not address the potential connection to Simeon Barqaya, Vööbus doubts that this Simeon is the same Simeon Garmqaya, who, according to the *Chronicle of Seert*, founded and ran a school in Nisibis, prior to Narsai's arrival. See Vööbus, *History of the School of Nisibis*, 50, 53.

268 Namely, Eusebius of Caesarea (ca. 260–ca. 340; § 12). See Debié, *L'écriture de l'histoire en syriaque*, E7., 608. This translation does not survive.

269 Assemani and Scher believed this Sourin, who was the head of the School of Nisibis in the late 7th century, to be the same person as Sourin who was appointed Catholicos in 754. Baumstark, Chabot, and Vööbus disagree and view them as two distinct individuals. See Assemani, *BibOr* 3.1., 168, n. 2; Scher, "Étude supplémentaire," 22–23; Baumstark, *Geschichte*, 196, n. 14; Chabot, *Littérature syriaque*, 59; Vööbus, *History of the School of Nisibis*, 318–319.

270 Lit. "according to a connected" (ܠܚܒܪ).

271 Habbi incorrectly presents ܡܚܠܦ. Assemani is followed here.

demonstrations, and[272] a disputation.[273]

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§ 94 Barḥadbshabba ʿArbaya[274] (late 6th / early 7th century)—Assemani, ch. 93; Habbi, 91, *725*–92, *732*

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725 Barḥadbshabba ʿArbaya[275]
wrote the *Book of Treasures*
in three parts,[276] disputations[277]
with all (false) religions and their refutation,[278]
an ecclesiastical (history),[279] a cause
730 of the followers of Mar Diodore,[280]

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272 Habbi incorrectly presents "of" (ܕ). Assemani is followed here.

273 None of these works—namely, the refutation, demonstrations, and disputation—survive.

274 This entry was previously translated and analyzed in Adam H. Becker, *Sources for the History of the School of Nisibis* (TTH 50; Liverpool: Liverpool University Press, 2008), 12 and idem and Childers, "Barḥadbshabba ʿArbaya," 57. My analysis of this entry draws on Becker and Childers' work.

275 There is another Barḥadbshabba who also lived in the late 6th / early 7th century, namely, Barḥadbshabba of Halwan. While it is possible that these names refer to the same individual, this remains uncertain. For a further discussion, see Becker, *Sources for the History of the School of Nisibis*, 11–16.

276 Dadishoʿ Qaṭraya (§ 67) cites the title of this work and briefly summarizes part of its contents in his commentary on the Asceticon of Abba Isaiah of Scetis, and he attributes this work to Barḥadbshabba the doctor. See Draguet, *Commentaire du livre d'Abba Isaïe* (CSCO 326), 263 and idem, *Commentaire du livre d'Abba Isaïe* (CSCO 327), 203. This book does not survive.

277 Habbi incorrectly presents the singular form of this noun. Assemani is followed here.

278 These disputations do not survive.

279 The full title of this work is the *History of the Holy Fathers who were Persecuted because of the Truth* (ܟܬܒ ܫܠܝܐ ܕܐܒܗܬܐ ܩܕܝܫܬܐ ܕܐܬܪܕܘ ܒܫܘܪܪܐ). See Debié, *L'écriture de l'histoire en syriaque*, E2., 599–601. It has been edited and translated into French. See Nau, *La première partie de l'Histoire de Barhadbešabba ʿArbaïa*, 182 [6]-333 [157] and idem, *La seconde partie de l'Histoire de Barhadbešabba ʿArbaïa*, 495 [7]-667 [179]. Two chapters of this work have also been translated into English. See Becker, *Sources for the History of the School of Nisibis*, 47–85.

280 Presumably, Diodore of Tarsus (§ 19). Scher proposed that this could be a reference to the *Cause of the Foundation of the Schools*, which is credited to Barḥadbshabba of Halwan. But he rejects his own proposal, on the basis that this work only mentions Diodore in passing. See Scher, *Cause de la fondation des écoles*, 322 [8]. Becker also notes that there is no evidence for a group of people who followed Diodore. See Becker, *Sources for the History*

and a commentary on Mark
the Evangelist[281] and (the Psalms of) David.[282]

§ 95 Mika Gramkaya (fl. first half of the 7th century)—Assemani, ch. 94; Habbi, 92, *733*–93, *738*

Mika the doctor[283] wrote
five causes of[284] the foundations,
735 a *mēmrā* on[285] Cantropus[286]
and (a *mēmrā*) on Mar Sabrisho[287] of Lashom,[288]
and a commentary on the book
of Kings of the people of Israel.[289]

of the School of Nisibis, 16. Unless one accepts Scher's proposal and also views Barḥadbshabba ʿArbaya and Barḥadbshabba of Halwan as the same person, this work should be viewed as not surviving.

281 This commentary does not survive.

282 Fragments of this work may be preserved in the *Denḥa-Grigor Commentary* , though, if so, the extent of their use in this work has yet to be established.

283 Assemani incorrectly identified this Mika with Mika, the student of Hiba, bishop of Edessa (§ 61). See Assemani, *BibOr* 3.1., 169–170, n. 5 and Jean-Maurice Fiey, *Assyrie chrétienne. Contribution à l'étude de l'histoire et de la géographie ecclésiastiques et monastiques du nord de l'Iraq* (Recherches publiées sous la direction de l'Institut de lettres orientales de Beyrouth 42; Beyrouth: Imprimerie catholique, 1968), 55.

284 Habbi incorrectly presents "and" (ܘ). Assemani is followed here.

285 Preceding "on" (ܥܠ), Habbi incorrectly presents ܥܡ. Assemani is followed here.

286 Habbi incorrectly spells this name as ܩܛܪܘܦܘܣ. Assemani is followed here. Robert Payne Smith suggests this is a corrupt form of λυκάνθρωπος, while Michael Sokoloff suggests that it is a corruption of κυνάνθρωπος. Either way, it is likely a reference to the "night demon" (ܫܝܕܐ ܠܠܝܐ) mentioned in Bar Bahlul's *Lexicon*. See Payne Smith, *Thesaurus Syriacus*, vol. 2, col. 3665; Michael Sokoloff, *A Syriac Lexicon: A Translation from the Latin, Correction, Expansion, and Update of C. Brockelmann's Lexicon Syriacum* (Winona Lake, Indiana: Eisenbrauns / Piscataway, NJ: Gorgias Press, 2009), 1383; Duval, *Lexicon syriacum auctore Hassano bar Bahlule* (Collection orientale 16) col. 1809 [under the ܩܛܪܘܦܘܣ entry].

287 For a discussion of this name, see Payne Smith, *Thesaurus Syriacus*, vol. 2, col. 2516.

288 For the location and a brief history of this city, see Fiey, *Assyrie chrétienne*, vol. 3, 54–55.

289 None of these works—namely, the causes, *mēmrē*, and *Commentary on Kings*—survive.

§ 96 Cyrus of Edessa (6th century)—Assemani, ch. 95; Habbi, 93, *739–740*

Cyrus[290] has causes[291]
740 and explanations, also homilies.[292]

§ 97 Paulona (probably late 4th century)—Assemani, ch. 96; Habbi, 93, *741–744*

Paulona[293] composed *madrāshē*,
words against the explorers,
disputations[294] against Marcion,[295]
and (a book) on the faithful and the Faith.[296]

§ 98 Sergius (fl. mid-6th century)—Assemani, ch. 97; Habbi, 93, *745*–94, *748*

745 Sergius[297] arranged and wrote a commentary
on Jeremiah,
Ezekiel,[298] and Daniel
according to the tradition of the ancients.[299]

290 Both Habbi and Assemani present this name without a seyame. Ms. Vatican, Syr. 176 is followed here.

291 These causes have been edited and translated into English. See William F. Macomber (ed. and transl.), *Six Explanations of the Liturgical Feasts by Cyrus of Edessa, an East Syrian Theologian of the Mid Sixth Century* (CSCO 355–356, Syr. 155–156; Louvain: Secrétariat du CorpusSCO, 1974).

292 These works—namely, the explanations and homilies—do not survive.

293 Paulona was also known as Julian. See Barsoum, *The Scattered Pearls*, 2nd rev. ed., 236–237.

294 Habbi incorrectly presents the singular form of this noun. Assemani is followed here.

295 Namely, Marcion of Sinope.

296 None of these works—namely, the *madrāshē*, words, disputations, and book—survive.

297 Sergius was a disciple of Aba I (§ 58). See Assemani, *BibOr* 3.1., 171, n. 1.

298 Habbi incorrectly omits the prefixed ܐ. Assemani is followed here.

299 These commentaries do not survive.

§ 99 Mari the Persian (fl. first half of the 5th century)—Assemani, ch. 98; Habbi, 94, *749–752*

Mari the Persian has
a commentary on Daniel,
a commentary on the letters of Aqaq,[300]
and (a book) against the Magi in Nisibis.[301]

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§ 100 Abraham of Maḥoze (fl. mid-6th century)—Assemani, ch. 99; Habbi, 94, *753–756*

Abraham of Maḥoze
wrote consolations, letters,
causes of all feasts,
and a book of homilies.[302]

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§ 101 Paul of Anbar (fl. mid-8th century)—Assemani, ch. 100; Habbi, 94, *757–95*, *760*

Paul, bishop of Anbar,
wrote a solution to a letter on the monastic life,
consolations,[303] homilies,[304]
and a disputation against each (person).[305]

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300 For the letters of Aqaq, see § 49.

301 None of these works—namely, the commentaries and book—survive.

302 Assemani suggests these homilies focused on the Gospel readings. See idem, *BibOr* 3.1., 172, n. 5. None of these works—namely, the consolations, letters, causes, and book—survive.

303 These works—namely, the solution and consolations—do not survive.

304 Catholicos Theodosius made the study of these homilies compulsory for the clergy in the mid-9th century. See Baumstark, *Geschichte*, 213. One of these homilies, on Pentecost, has been preserved in ms. Vatican, Syr. 90 (1571), ff. 59^{v}–61^{v} and ms. Vatican, Syr. 91 (1530), ff. 86^{v}–88^{v} It remains unedited and untranslated.

305 The specific recipients of this disputation are unclear. This disputation does not survive.

§102 Gabriel Qaṭraya[306] (ca. 7th century)—Assemani, ch. 101; Habbi, 95, *761–764*

Gabriel Qaṭraya[307] wrote
one *mēmrā* on the Union[308]
and also a solution to questions
on the matter of the Faith.[309]

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§103 Jacob Qleṭaya (fl. first half of the 8th century)—Assemani, ch. 102; Habbi, 95, *765*–96, *768*

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765 Jacob Qleṭaya has
a commentary[310] on Proverbs,
madrāshē on the followers of Diodore,[311]
and (*madrāshē*) on the Faith of the Church.[312]

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§104 Barṣawma of Karka (fl. first half of the 7th century)—Assemani, ch. 103; Habbi, 96, *769–772*

Barṣawma of Karka has
770 one book which is called *Liver*,[313]
a multitude of thanksgivings,[314]

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306 This entry was previously largely translated and partially analyzed in Brock, "Syriac Writers from Beth Qaṭraye," 90. My analysis of this entry draws on Brock's work.

307 Babai the Great composed a book of causes on this Gabriel, as well as on the wandering Matthew and Abraham of Nisibis. See §66.

308 Namely, on the divinity and humanity of Christ. See Brock, "Syriac Writers from Beth Qaṭraye," 90.

309 Neither of these works—namely, the *mēmrā* and the solution—survive.

310 Habbi incorrectly prefixes "and" (ܘ) to "commentary" (ܦܫܩܬܐ). Assemani is followed here.

311 Presumably, Diodore of Tarsus (§19).

312 Baumstark suggests these *madrāshē* were originally intended for liturgical use. See idem, *Geschichte*, 213. None of these works—namely, the *Commentary* and *madrāshē*—survive.

313 The *Chronicle of Seert* categorizes this as a theological work. See Scher, *Histoire nestorienne* (*Chronique de Séert*)*: Seconde partie* (*II*), 636 [316].

314 Habbi incorrectly presents the singular form of this noun. Assemani is followed here. Baumstark suggests these were used at the end of the Eucharistic service. See idem, *Geschichte*, 196.

and consolations,[315] together with homilies.[316]

§105 ʿAbdishoʿ bar Bahrīz (d. 823)—Assemani, ch. 104; Habbi, 96, *773–776*

ʿAbdishoʿ bar Bahrīz,
metropolitan of Assyria,
arranged the division of inheritances[317]
and a commentary on the offices.[318]

§106 Daniel bar Ṭubanitha[319] (possibly 7th century)—Assemani, ch. 105; Habbi, 96, *777–97*, *788*

Daniel of Ṭubanitha,
bishop of Taḥal,[320]
composed the *Book of Flowers*,
consolations, also homilies,
a solution to questions on the text (of Scripture),
and various riddles.
He also has thanksgivings
and *mēmrē* composed in meters.[321]
He also has a solution to questions
on the fifth divine volume

315 According to the *Chronicle of Seert*, this Barṣawma was responsible for pioneering consolations in the Church. See Scher, *Histoire nestorienne* (*Chronique de Séert*)*: Seconde partie* (*II*), 560 [240] and Baumstark, *Geschichte*, 196, n. 9.

316 None of these works—namely, the book, thanksgivings, consolations, and homilies—survive.

317 This is a reference to the legal handbook on marriage and inheritance. It has been translated into German, accompanied by a facsimile edition of the Syriac. See Walter Selb, *ʿAbdišoʿ Bar Bahriz. Ordnung der Ehe und der Erbschaften sowie Entscheidung von Rechtsfällen* (Sitzungsberichte der Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse 268.1; Wien: Böhlau, 1970).

318 This commentary does not survive.

319 This entry was previously largely translated and analyzed in Van Rompay, "Daniel bar Ṭubanitha," 113. My analysis of this entry draws on Van Rompay's work.

320 This city was located in Beth Garmai. See Fiey, *Assyrie chrétienne*, vol. 3, 22 and n. 1.

321 Habbi incorrectly presents ܚܡܫܥܐ. Assemani is followed here.

of Mar Isaac of Nineveh[322]
and a commentary on the *Chapters on Knowledge*.[323]

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§107 Abraham of Baṣra (late 10th century)—Assemani, ch. 106; Habbi, 97, *789*–98, *792*

Abraham, metropolitan of Baṣra,
790 composed letters and a book (consisting)
of an explanation of the obscure speech[324]
of Theodore the Interpreter.[325]

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§108 Aḥob Qaṭraya[326] (late 6th century)—Assemani, ch. 107; Habbi, 98, *793*–*796*

Aḥob Qaṭraya composed
a commentary on the whole[327] New (Testament)[328]

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322 For Isaac of Nineveh, see §70. The extant fragments of the "Fifth Part" of Isaac's works are not considered genuine. For a further discussion, see Sabino Chialà, *Dall'ascesi eremitica alla misericordia infinita. Ricerche su Isacco di Ninive e la sua fortuna* (Biblioteca della Rivista di storia e letteratura religiosa: Studi 14; Firenze: Leo S. Olschki, 2002), 71–73.

323 This is a reference to Evagrius Ponticus' *Praktikos*, *Gnostikos*, and *Kephalaia gnostika* (§40). None of these works—namely, the book, consolations, both solutions, riddles, thanksgivings, *mēmrē*, and commentary—survive.

324 Habbi incorrectly presents ܡܚܟܠܗ. Assemani is followed here.

325 Namely, Theodore of Mopsuestia (§20). None of these works—namely, the letters and book—survive.

326 This entry was previously translated and analyzed in Ter Haar Romeny, "Aḥob Qaṭraya," 12; idem, "Syriac Biblical Interpretation from Qatar: Ahob of Qatar," in Mario Kozah et al. (eds.), *The Syriac Writers of Qatar in the Seventh Century* (Gorgias Eastern Christian Studies 38; Piscataway, NJ: Gorgias Press, 2014), 136; Bas ter Haar Romeny, "Introduction to the *Book of the Aims of the Psalms* by Aḥūb Qaṭraya," in Mario Kozah et al. (eds.), *An Anthology of Syriac Writers from Qatar in the Seventh Century* (Gorgias Eastern Christian Studies 39; Piscataway, NJ: Gorgias Press, 2015), 89; Stadel, *The Heirs of Theodore*, 20, 33, 44–54, 410–411. My analysis of this entry draws on Ter Haar Romeny and Stadel's work.

327 Habbi incorrectly affixes ܗ as the pronominal suffix on "whole" (ܟܠ). Assemani is followed here.

328 The primary source for Aḥob's New Testament scholia is Isho'dad of Merv's New Testament commentaries (§143), wherein they are anonymously preserved. These scholia, along with others from one or more as-of-yet unidentified source(s) in the Syriac exegetical tradition, were used and developed by Abū al-Faraj ʿAbd Allāh Ibn al-Ṭayyib (d. 1043) in his Arabic biblical commentaries, which, in turn, were translated into Gəʿəz and subse-

795 and on the Pentateuch and all the Prophets,
apart from[329] a commentary on the *Beth Māwthbē*.[330]

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§109 Denḥa (possibly 9th century)—Assemani, ch. 108; Habbi, 98, *797–99, 804*

Denḥa[331] composed a commentary
on all the Psalms[332] of David,[333]
consolations, and other discourses

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quently into Amharic, from which they were incorporated into the *Andĕmta* commentary tradition. While some of Aḥob's New Testament scholia have been edited and translated into English (in Gibson's editions of Isho'dad's New Testament commentaries, though not identified in these editions), some of these scholia—as they have been preserved in Gə'əz—have been translated into English and studied, wherein parallel references to Gibson's editions are presented. See Roger W. Cowley, "Scholia of Aḥob of Qaṭar on St John's Gospel and the Pauline Epistles," *Le Muséon* 93:3–4 (1980): 329–343.

329 For a discussion of why the phrase ܡܢ ܒܪ ܠܐ should be translated as "apart from," rather than its more usual meaning of "except for" here, see Stadel, *The Heirs of Theodore*, 20, n. 3.

330 For a discussion of the *Beth Māwthbē*, see Brock, *The Bible in the Syriac Tradition*, 3rd ed., 112. Aḥob's extant Old Testament exegetical works have been edited and/or translated (in whole or in part) into Latin and English. See Bernhard Vandenhoff, *Exegesis Psalmorum imprimis messianicorum apud Syros Nestorianos e codice adhuc inedito illustrata* (Rheine: J. Altmeppen, 1899), 3–9; 34, n. 4; 38, n. 7; 46–47; 48, n. 2 (Syriac), 17–20, 39, 41, 46–48 (Latin); Levene, *The Early Syriac Fathers on Genesis*, 47–46 (Syriac), 88–89 (English); Ter Haar Romeny, "Introduction to the *Book of the Aims of the Psalms*," 90–95; Seth M. Stadel, "That Exalted Heaven and This Visible Firmament: Aḥob of Qatar's Cosmological Mapping of Psalm 104:2–3," *Journal of Eastern Christian Studies* 75:1–2 (2023): 13–16; idem, *The Heirs of Theodore*, 55–88.

331 Assemani presents the name "Hiba" (ܗܝܒܐ). See Assemani, *BibOr* 3.1., 175.

332 Habbi incorrectly omits the final ܐ. Assemani is followed here.

333 Select parts of these psalms—referred to as the *Denḥa-Grigor Commentary*—have been edited and/or translated into Latin and English. See Vandenhoff, *Exegesis Psalmorum*, 19–65 (Syriac), 30–58 (Latin); Clemens Leonhard, "Ps 119 and 139–147 in East-Syrian Commentaries: The Interdependence of the Commentaries of Theodore of Mopsuestia, Īšō'dād of Merw and Denḥā (ms. Mingana 58): First Soundings," in Werner Arnold et al. (eds.), *Philologisches und Historisches zwischen Anatolien und Sokotra: Analecta Semitica In Memoriam Alexander Sima* (Wiesbaden: Harrassowitz Verlag, 2009), 183, 187–191, 193–195, 197, 201; Stadel, *The Heirs of Theodore*, 415–429 (Syriac), 149, 151, 153–155, 157–158, 162, 163, n. 193, 164, 166, 168–169, 171–173, 175–177, 180, 182, 189, 191, 193–194 (English). Seth M. Stadel is currently producing an annotated edition and English translation of the earliest form of this commentary.

on ecclesiastical laws.[334]
He also has a commentary on the
two parts of Gregory[335]
and a commentary on the logic
of the great Aristotle.[336]

§ 110 Shaliṭa of Resh'ayna (possibly 8th century)—Assemani, ch. 109; Habbi, 99, *805–812*

Shaliṭa, bishop
of Resh'ayna, composed homilies,
consolations,[337] prayers,[338]
and canons,[339] together with causes.
He also has chapters which are chanted
in meters at the gate of the apse,
also chapters without meters
and a commentary on two *'onyātā*.[340]

334 These consolations and discourses do not survive.

335 Namely, Gregory of Nazianzus (§ 16). The phrase "two parts" (ܬܪܝܨ ܡܕܒܚܬܐ) refers to Gregory's homilies, which circulated in 2 volumes in Syriac. For a further discussion, see Taylor, "Les Pères cappadociens dans la tradition syriaque," 51–53. This commentary does not survive.

336 This is a reference to the *Commentary on the Prior Analytics of Aristotle*. One fragment of this work is preserved in John bar Zo'bi's (12th / 13th century) *Grammar* (§ 198), the latter of which remains largely unedited and untranslated. For a list of manuscripts preserving this work, see Baumstark, *Geschichte*, 310, n. 12. For a discussion of this fragment, see Grigory Kessel, "Neoplatonic Treatment of Clytemnestra's Infidelity: An East Syriac Philosopher Denḥā (9th c.) On the Power of Music," in Elisa Coda and Cecilia Martini Bonadeo (eds.), *De l'Antiquité tardive au Moyen Âge. Études de logique aristotélicienne et de philosophie grecque, syriaque, arabe et latine offertes à Henri Hugonnard-Roche* (Études musulmanes 44; Paris: Vrin, 2014), 123–147 (esp. 140–142).

337 These homilies and consolations do not survive.

338 29 of these prayers are included in Darmo, *Ktābā da-qdām*, vols. 1–2: seventeen are in vol. 1, and twelve are in vol. 2. See Brock, "Shalliṭa of Resh'ayna," 370. They remain untranslated.

339 These were presumably ecclesiastical in nature.

340 These works—namely, the canons, causes, both sets of chapters, and commentary—do not survive.

§ 111 Babai the Persian (late 8th century)—Assemani, ch. 110; Habbi, 99, *813–816*

Babai the Persian, who was
bishop of Revardashir[341]
815 composed a book, which contains a solution
to various questions.[342]

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§ 112 Shahdost (fl. first half of the 8th century)—Assemani, ch. 111; Habbi, 100, *817–820*

Shahdost, bishop of Ṭirhan,
composed a synodical speech[343]
and letters, together with canons,
820 short *mēmrē*, and homilies.[344]

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§ 113 Habib the Solitary (ca. 800)—Assemani, ch. 112; Habbi, 100, *821–824*

Habib the Solitary composed
studies on (divine) providence,
the *Chapters on Knowledge*,[345] and the *qālē*
for *ʿonyātā* and for *soghyātā*.[346]

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341 Habbi incorrectly spells this city name as ܐܪܕܫܝܪ. Assemani is followed here.
342 This book does not survive.
343 Habbi incorrectly presents ܡܚܠܐ. Assemani is followed here.
344 None of these works—namely, the speech, letters, canons, *mēmrē*, and homilies—survive.
345 This is a reference to Evagrius Ponticus' *Praktikos*, *Gnostikos*, and *Kephalaia gnostika* (§ 40).
346 None of these works—namely, the studies on providence, the *Chapters on Knowledge*, and the *qālē* for *ʿonyātā* and for *soghyātā*—survive.

§ 114 Babai of Nisibis[347] (6th / 7th century)—Assemani, ch. 113; Habbi, 100, *825–828*

825 Babai bar Nsibnaye[348]
has *mēmrē*,[349] letters,[350]
teshbḥātā,[351] stories,[352]

347 This entry was previously translated and analyzed in Grigory Kessel, "An East Syriac Book in the Library of St. Catherine's Monastery on Sinai: The Case of the Monastic Collection M20N from the 'New Finds'," *Христианский Восток* NS 6 [12] (2013): 192–193. My analysis of this entry draws on Kessel's work.

348 Habbi incorrectly presents the singular form of this noun. Assemani is followed here.

349 Two Syriac *mēmrē* have been preserved in ms. Sinai, M20N (9th century), ff. 38^{v}–49^{v} and ms. Vatican, Syr. 592 (1918), ff. 26^{v}–40^{v}. Two *mēmrē* are also preserved in ms. Erbil-Ankawa, O.A.O.C., Syr. 195 (*olim* Alqosh 116; 1868), 3° and ms. *olim* Mosul 100 (1868; presently lost in Iraq), 3°. It was also preserved in ms. Seert 109 (1609), 9°, but this manuscript is reported destroyed during World War I. See Macomber, "New Finds of Syriac Manuscripts in the Middle East," 479 and n. 39–40. While the Erbil-Ankawa and Mosul manuscripts mentioned here are inaccessible, Kessel argues that they likely contain the same two *mēmrē* that are preserved in ms. Vatican, Syr. 592. See idem, "An East Syriac Book in the Library of St. Catherine's Monastery on Sinai," 193, n. 31. These two *mēmrē* remain unedited and untranslated. A third *mēmrā* has also been preserved, though only in Sogdian. It has been edited and/or translated into English. See Nicholas Sims-Williams, "Syro-Sogdica II: A Metrical Homily by Bābay bar Nṣibnāye 'On the Final Evil Hour'," *Orientalia Christiana Periodica* 48 (1982): 171–176 and idem (ed. and transl.), *The Christian Sogdian Manuscript C2* (Schriften zur Geschichte und Kultur des Alten Orients, Berliner Turfantexte 12; Berlin: Akademie-Verlag, 1985), 87–100.

350 Two of these letters have been preserved. One of these letters (addressed to Cyriacus on the Solitary Life) has been edited and translated into English. See Sebastian P. Brock, *The Teaching of the Syrian Fathers on Prayer* (Glane / Losser: Bar Hebraeus Verlag, 1988), 93–114 (Syriac) and idem, *The Syriac Fathers on Prayer and the Spiritual Life* (Cistercian Studies Series 101; Kalamazoo, Michigan: Cistercian Publications, 1987), 138–163 (English). For a list of partial editions and translations of this letter, see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 47–48 (no. 1). Dadisho' Qaṭraya (§ 67) also preserves a fragment of this letter, which he attributes to "Babai the Nisibite"; the extant letter itself refers to its author as "the holy Mar Babai." This fragment has been edited and translated into French. See Draguet, *Commentaire du livre d'Abba Isaïe* (CSCO 326), 197; idem, *Commentaire du livre d'Abba Isaïe* (CSCO 327), 151; Brock, "Babai of Nisibis," 50. The other letter is preserved in ms. Sinai, M20N, ff. 49^{v}–76^{r}. It remains unedited and untranslated.

351 One of these *teshbḥātā* has been preserved, and it has been edited and translated into Latin and English. For a list of these publications, see Brock, "Some Early Witnesses to the East Syriac Liturgical Tradition," 23 (no. 13). For lists of editions and translations of other *teshbḥātā* attributed to Babai of Nisibis (among others), see ibid., 20–21 (no. 4), 43.

352 One of these stories is preserved in ms. Sinai, M20N, ff. 33^{r}–38^{v}. It remains unedited and untranslated.

exhortations, and instructions.[353]

§ 115 Simeon of Taibutheh[354] (late 7th century)—Assemani, ch. 114; Habbi, 101, *829–832*

Simeon of Taibutheh has
830 one[355] book on the (monastic) way of life,[356]
another (book) on medicine,[357]
and an explanation of the mysteries of the cell.[358]

353 Habbi incorrectly presents the singular form of this noun. Assemani is followed here. These exhortations and instructions do not survive.

354 This entry was previously translated and analyzed in Grigory Kessel, "Life and Works of Šem'ōn d-Ṭaibūtēh (7th Century): A Tentative Reconstruction" (Ph.D. dissertation, Radboud Universiteit Nijmegen, 2018), 38–39. My analysis of this entry draws on Kessel's work.

355 Habbi incorrectly prefixes a ܕ to "one" (ܕܚܕ). Assemani is followed here.

356 This is a reference to the *Book of Grace*. While it remains unedited, selected portions have been translated into English and Russian. See Dana Miller, *The Ascetical Homilies of Saint Isaac the Syrian* (Boston: The Holy Transfiguration Monastery, 1984), 397–426; Brock, *Spirituality in the Syriac Tradition*, 143–145 ((b); reprint from Miller's translation); Grigory Kessel, "Šem'ōn d-Ṭaibūtēh and his literary heritage; 'Book of Grace' Selected chapters" *Simvol* 61 (2012): 195–213 (Russian translation). There are also two French translations, which were prepared by Élie Khalifé-Hachem and André Louf; these remain unpublished. See Kessel, "Life and Works of Šem'ōn d-Ṭaibūtēh," 191, 193. For a list (with description and discussion) of the manuscripts and later Syriac sources preserving this work (in whole or in part), see ibid., 194–247. Grigory Kessel is currently producing an annotated edition and English translation of this work.

357 There are two conflicting views on the extant fragments of this work. An older view holds that the quotations attributed to Simeon in Bar Bahlul's *Lexicon* (§ 179) are all that have survived of this work. A more recent view maintains that the only extant parts of this work are found in the *Medico-Mystical Work* (which is attributed to Simeon and was published by Alphonse Mingana) and a fragment from an anonymous *Book of Medicine* (previously attributed to Aḥudemmeh [possibly 6th century; § 128] and published by Jean Baptiste Chabot). The former has been edited but remains untranslated; the latter ones have been edited and/or translated into English and Latin. See Rubens Duval (ed.), *Lexicon syriacum auctore Hassano bar Bahlule: e pluribus codicibus edidit et notulis instruxit* (Collection orientale 17; Paris: Typographeo Reipublicae, 1901), xxiv; Kessel, "Shem'on d-Ṭaybutheh," 375; Mingana, *Early Christian Mystics* (Woodbrooke Studies 7), 281–320 (facsimile edition of the Syriac), 10–69 (English); Jean Baptiste Chabot, "Notice sur deux manuscrits contenant les œuvres du moine Isaac de Rabban Isho et du métropolitain Ahoudemmeh," *Notices et extraits des manuscrits de la Bibliothèque Nationale et autres bibliothèques* 43 (1965): 60–63 (Syriac), 70–73 (Latin). For a further discussion, see Kessel, "Life and Works of Šem'ōn d-Ṭaibūtēh," 107–190.

358 This is a reference to the *Homily on the Consecration of the Cell*. While it remains unedited, it has been translated into Italian, French, and English. See Paolo Bettiolo (transl.), *Simone*

§ 116 John Azraq (late 7th / early 8th century)—Assemani, ch. 115; Habbi, 101, *833–836*

John Azraq of Ḥirta
composed a book of exhortations,[359]
835 also (a book) on direction
and two hundred and eighty letters.[360]

§ 117 John of Dailam (d. 738)—Assemani, ch. 116; Habbi, 101, *837–838*

John of Dailam
wrote nine[361] *mēmrē*.[362]

§ 118 Maryahb (fl. late 6th century)—Assemani, ch. 117; Habbi, 102, *839*

Maryahb has a letter.[363]

di Taibuteh. Violenza e grazia: la coltura del cuore (Collana di testi patristici 102; Roma: Città Nuova, 1992), 134–169; André Louf, "Discours sur la cellule de Mar Syméon de Taibouteh," *Collectanea Cisterciensia* 64:1 (2002): 30–55; Sabino Chialà (transl.), *Simone di Taibuteh. Abitare la solitudine; Discorso per la consacrazione della cella* (Testi dei Padri della Chiesa 72; Monastero di Bose: Qiqajon, 2004); Mary T. Hansbury (transl.), *Shemʿon the Graceful: Discourse on the Solitary Life* (Fairacres Publications 184; Oxford: SLG Press, 2020). For a list (with description and discussion) of the manuscripts preserving this work, see Kessel, "Life and Works of Šemʿōn d-Ṭaibūtēh," 40–44. Grigory Kessel is currently producing an annotated edition and English translation of this work.

359 Habbi incorrectly presents the singular form of this noun. Assemani is followed here.

360 None of these works—namely, the two books and letters—survive.

361 Assemani presents "eight" (ܬܡܢܝܐ).

362 Baumstark suggests these *mēmrē* were ascetical in nature. See idem, *Geschichte*, 211. These *mēmrē* do not survive.

363 According to the *Chronicle of Seert*, this letter discussed the Creator and his creatures. See Scher, *Histoire nestorienne* (*Chronique de Séert*)*: Seconde partie* (*II*), 459 [139] and Baumstark, *Geschichte*, 204. This letter does not survive.

§ 119 Aphnimaran (7th century)—Assemani, ch. 117; Habbi, 102, *840*

840 Aphnimaran[364] (wrote) a commentary on it.[365]

§ 120 Isho'panah Qaṭraya[366] (unknown)—Assemani, ch. 118; Habbi, 102, *841–848*

Isho'panah[367] Qaṭraya
wrote exhortatory *mēmrē*.[368]
He also has a commentary on the centuries[369]
and (a book) on spiritual philosophy.
845 He also has *mēmrē*, homilies,
and letters, together with consolations,
also mournful *teshbḥātā*
which are arranged in alphabetical order.[370]

364 According to the *Chronicle of Seert*, Aphnimaran was the superior of the convent of Za'faran, which was located near the village of Tella-Zqipa, northwest of Mosul. See Scher, *Histoire nestorienne* (*Chronique de Séert*)*: Seconde partie* (*II*), 459 [139] and n. 3.

365 Namely, the letter of Maryahb (§ 118). Baumstark suggests this may be a reference to the commentary on an ascetic collection of sentences (i.e. Chapters on Knowledge), which is attributed to Aphnimaran and is preserved incomplete in ms. Paris, BnF Syr. 367 (*olim* Seert 29; 1252), ff. 5^{r}–35^{v}; only sentences 11–91 remain. See Baumstark, *Geschichte*, 204 and n. 15. The first 13 chapters of this work have been edited and translated into Russian. See Maksim G. Kalinin and Aleksandr M. Preobrazhensky, "'The Chapters on Knowledge' of Rabban Aphnīmāran: The Syriac and Arabic Manuscripts Traditions. Part 1: A Critical Edition, Translation from Syriac and Arabic and Notes," *Библия и христианская древность* 1 [5] (2020): 15–64.

366 This entry was previously largely translated and analyzed in Brock, "Syriac Writers from Beth Qaṭraye," 94. My analysis of this entry draws on Brock's work.

367 Habbi presents this part of his name as ܥܕ̈ܝ̈ܐ. Assemani is followed here.

368 Lit. "*mēmrē* of exhortation" (ܡܐܡܪ̈ܐ ܕܬܘܒ̈ܝ̈ܬܐ).

369 This may be a reference to the Centuries (i.e. the *Kephalaia gnostika*) produced by Evagrius Ponticus (§ 40).

370 None of these works—namely, the two sets of *mēmrē*, commentary, book, homilies, letters, consolations, and *teshbḥātā*—survive.

§ 121 Babai of Mʿarre (ca. 600)—Assemani, ch. 119; Habbi, 103, *849–850*

Babai, the scribe of Mʿarre, (wrote)
a book (containing) an explanation of the commandments.[371]

§ 122 Interpreter of the Turks (unknown)—Assemani, ch. 119; Habbi, 103, *851–852*

The Interpreter of the Turks[372] composed
a book which (is called) the *Gannat Bussāmē*.[373]

§ 123 Shubḥalmaran[374] (d. possibly 620)—Assemani, ch. 120; Habbi, 103, *853–856*

Mar Shubḥalmaran of Seleucia
composed the *Book of Gifts*,[375]
defined chapters on knowledge,[376]

371 One fragment of this work has been preserved by Dadishoʿ Qaṭraya (§ 67). It has been edited and translated into French. See Draguet, *Commentaire du livre d'Abba Isaïe* (CSCO 326), 249–250 and idem, *Commentaire du livre d'Abba Isaïe* (CSCO 327), 191–192. Earlier scholarship also highlighted this same fragment. See Addai Scher, "Notice sur la vie et les œuvres de Dadîšôʿ Qatraya," *Journal asiatique* X, 7 (1906): 107 and Baumstark, *Geschichte*, 132–133, n. 10.

372 The specific identity of this writer remains unknown. See Reinink, *Studien zur Quellen*, 4–5.

373 Meaning "Garden of Delights." This text has been partially edited and translated into German. See Reinink, *Gannat Bussame* (CSCO 501–502).

374 This entry was previously translated in David J. Lane (transl.), *Šubhalmaran: The Book of Gifts* (CSCO 613, Syr. 237; Leuven: Peeters, 2004), 10.

375 Lit. "parts" (ܚܕܬܐ). The majority of this book survives and has been edited and translated into English. See David J. Lane (ed.), *Šubhalmaran: The Book of Gifts* (CSCO 612, Syr. 236; Leuven: Peeters, 2004), 17–82 and idem, *The Book of Gifts* (CSCO 613), 17–79. For a list of corrections to Lane's edition and translation of this work, see Sebastian P. Brock's review in *Orientalia Christiana Periodica* 72:1 (2006): 227–228.

376 These chapters, which include apocalyptic material, have been edited and translated into English. See Lane, *The Book of Gifts* (CSCO 612), 83–99, 106–196 and idem, *The Book of Gifts* (CSCO 613), 81–96, 101–184. For a list of corrections to the edition and translation of these chapters, see Brock's review, 228–229. While ms. British Library, Or. 6714 (9th–10th century)—the primary manuscript used by Lane for his edition—does not specify

and useful letters.[377]

§ 124 John bar Penkaye[378] (late 7th century)—Assemani, ch. 121; Habbi, 103, *857–104, 864*

John bar Penkaye
arranged seven volumes:
(a book) on instruction of the youth,[379]
860 (a book of) main points,[380] (a book of) the merchant,[381]

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that Part 6 is comprised of chapters, ms. Sinai, M20N, ff. 76r, 98r introduces and concludes Part 6 by designating them as "chapters" (ܦܨܩܐ). See Kessel, "An East Syriac Book in the Library of St. Catherine's Monastery on Sinai," 195, 198–199.

377 One fragment of these letters survives, and it has been edited and translated into English. See Lane, *The Book of Gifts* (CSCO 612), 101–105 and idem, *The Book of Gifts* (CSCO 613), 97–100. For a list of corrections to the edition and translation of this fragment, see Brock's review, 228.

378 This entry was previously translated and analyzed in Addai Scher, "Notice sur la vie et les œuvres de Yohannan bar Penkayê," *Journal asiatique* X, 10 (1907): 167–168 and Emmanuel Joseph Mar-Emmanuel, "The Book of Resh Melle by Yoḥannan Bar Penkaye: An Introduction to the Text and Study of its Literary Genres" (Ph.D. dissertation, University of Toronto, 2015), 89, 93. My analysis of this entry draws on Scher and Mar-Emmanuel's work.

379 This book does not survive.

380 This is a reference to the *Summary History of the World*. See Debié, *L'écriture de l'histoire en syriaque*, E13., 614–616. This work has been edited and/or translated (in part) into French, English, and Russian. See Jean-Pierre de Menasce, "Autour d'un texte syriaque inédit sur la religion des Mages," *Bulletin of the School of Oriental Studies* 9:3 (1938): 588–590 (Syriac and French; part of Book 9); Yulia Furman, "The Origins of the Temporal World: The First *mēʾmrā* of the *Kṭāḇā d-rēš mellē* of John Bar Penkāyē," *Scrinium* 10 (2014), 3–46 (Syriac and English; Book 1); idem, "Zeus, Artemis, Apollo: John Bar Penkāyē on Ancient Myths and Cults," *Scrinium* 10 (2014): 47–96 (Syriac and English; parts of Book 9); Alphonse Mingana, *Sources syriaques. Vol. 1: Mšiḥa-Zkha* (*texte et traduction*)*; Bar-Penkayé* (*texte*) (Leipzig: Otto Harrassowitz, 1908), 1*-171* (Syriac; Books 10–15), 172*-197* (French; Book 15); Sebastian P. Brock, "North Mesopotamia in the Late Seventh Century: Book XV of John Bar Penkāyē's Rīš Mellē," *Jerusalem Studies in Arabic and Islam* 9 (1987): 51–75 (English; end of Book 14-Book 15); Michael Philip Penn, *When Christians First Met Muslims: A Sourcebook of the Earliest Syriac Writings on Islam* (Oakland, California: University of California Press, 2015), 88–107 (English; end of Book 14-Book 15); Yulia Furman, "John bar Penkaye's writing 'The Book of the Main Points, or the History of the Temporal World' in Syriac Medieval Intellectual Culture" (Ph.D. dissertation, Russian State University for the Humanities, 2016), 237–250 (Russian; Book 1). For a list of manuscripts preserving this work, see Mar-Emmanuel, "The Book of Resh Melle," 131–133.

381 The anonymous biography of John states that this volume consisted of "seven *mēmrē*" (ܫܒܥ ܡܐܡܪ̈ܐ). See Scher, "Notice sur la vie et les œuvres de Yohannan bar Penkayê,"

(a book) which he composed against (false) religions,[382]
(a book) on the seven eyes of the Lord,[383]
and (a book) on bonds and on perfection.[384]
He also has a book of questions.[385]

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§ 125 Abraham of Nathpar (late 6th / early 7th century)—Assemani, ch. 122; Habbi, 104, *865–866*

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865 Abraham of Nathpar
has various writings.[386]

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163 (Syriac), 165 (French). Two centuries that are part of this book survive. The first century has been translated into French. See Micheline Albert, "Une centurie de Mar Jean Bar Penkayē," in Patrick Cramer (ed.), *Mélanges Antoine Guillaumont. Contributions à l'étude des christianismes orientaux* (Cahiers d'Orientalisme 20; Genève: Patrick Cramer, 1988), 143–151. More recently, both centuries have been edited and translated into French. See David Phillips, "Jean bar Penkayé, *Le Livre du Marchand*: edition et traduction des deux centuries conservées," *Bulletin de l'Académie Belge pour l'Étude des Langues Anciennes et Orientales* 10–11 (2022): 335–378.

382 The anonymous biography of John states that this volume consisted of "two parts" (ܡܫܚܬ ܬܪܝܢ ܦܠܓ̈ܐ). See Scher, "Notice sur la vie et les œuvres de Yohannan bar Penkayê," 163 (Syriac), 165 (French).

383 These books—namely, against false religions and on the seven eyes—do not survive.

384 The anonymous biography of John states that the part of this volume that focuses on perfection consisted of "two volumes" (ܡܫܚܬ ܚܕ ܣܦܪ̈ܐ). See Scher, "Notice sur la vie et les œuvres de Yohannan bar Penkayê," 163 (Syriac), 165 (French).

385 These books—namely, on bonds and on perfection and of questions—do not survive.

386 These writings include a number of genuine, dubious, and spurious works. The genuine works are comprised of 9 authentic *mēmrē* and have been edited and translated into French. See Charbel C. Chahine, "Abraham de Bet-Netpra, Discours (Mēmrē): Introduction, texte critique et traduction" (Thèse de doctorat, Pontificia Università Lateranense, Istituto Patristico Augustinianum, 2004), 238–323. For a list of other editions and/or translations (in whole and in part) of these genuine works, as well as those of the dubious and spurious works, see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 27–33. There is also an English translation of two extracts of the dubious works. See Brock, *Spirituality in the Syriac Tradition*, 133–134 (no. 11). For a discussion of the dubious and spurious works attributed to Abraham, see Chahine, "Abraham de Bet-Netpra, Discours (Mēmrē)," 43–49.

§ 126 Gregory of Cyprus (6th / 7th century)—Assemani, ch. 123; Habbi, 104, *867–868*

Gregory of Cyprus
composed one book[387] and letters.[388]

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§ 127 ʿEqebshma (fl. mid-10th century)—Assemani, ch. 124; Habbi, 104, *869–*105, *872*

ʿEqebshma[389] composed an exhortation,
consolations, homilies,
chapters, riddles, and proverbs[390]
in an allegorical manner.[391]

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§ 128 Aḥudemmeh[392] (possibly 6th century)—Assemani, ch. 125; Habbi, 105, *873–884*

Aḥudemmeh[393] composed one book
against the philosophers,[394]
a book against the Magi,
also definitions of all things,

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387 This is a reference to the *Treatise on the Monastic Life*, which consists of seven books. Only the seventh book has been edited, accompanied with a Latin translation. See Hausherr, *Gregorii Monachi Cyprii De Theoria Sancta*, 44–149. Parts of this seventh book have also been translated into Dutch and English. See Wagenaar, *Om met Christus te zijn*, vol. 1, 382–383 and Brock, *Spirituality in the Syriac Tradition*, 134 (no. 12).

388 There are three letters. While there is no critical edition or translation of these letters, a transcript of the third letter has been published. See Çiçek, ܟܬܒܐ ܟܬܒܝܟ ܟܬܒ, 72–75. For a list of manuscripts preserving Gregory's works, see Baumstark, *Geschichte*, 57, n. 20–21.

389 Assemani presents "ʿAbdishoʿ" (ܥܒܕܝܫܘܥ). See Assemani, *BibOr* 3.1., 191.

390 Assemani presents "words" (ܡܠܐ). See idem, *BibOr* 3.1., 192.

391 None of ʿEqebshma's works survive.

392 This entry was previously translated and analyzed in Kessel, "Life and Works of Šemʿōn d-Ṭaibūtēh," 118–125. My analysis of this entry draws on Kessel's work.

393 Habbi spells this name as ܐܚܘܕܡܡܐ. Assemani is followed here. There is no consensus on the identity of this writer, and it remains unclear whether or not he wrote in West Syriac or in East Syriac. Arguments have been made for 1 to 4 Aḥudemmehs. For a summary of these arguments, see Kessel, "Life and Works of Šemʿōn d-Ṭaibūtēh," 118–125.

394 Habbi incorrectly presents the singular form of this noun. Assemani is followed here.

a book of logic,[395]
mēmrē[396] on the composition of *qnōmē*,[397]
(a work) on whether the will has power
880 over nature in two *mēmrē*,
one book on the soul,
and (a book on) man (as) a microcosm.
He also has teachings
in an elegant (and) lucid style.[398]

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§ 129 Abraham bar Dashandad[399] (8th century)—Assemani, ch. 126; Habbi, 106, *885–892*

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885 Abraham bar Dashandad[400]
composed a book of admonition(s),[401]

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395 These works—namely, the books against the philosophers and Magi, definitions, and book of logic—do not survive.

396 Habbi incorrectly presents this as a singular noun. Assemani is followed here.

397 This likely refers to "people," rather than the more usual Christological meaning of "hypostases." One *mēmrā* (preserved incomplete) has been edited and translated into French. See François Nau, *Histoires d'Ahoudemmeh et de Marouta, métropolitains jacobites de Tagrit et de l'Orient (VIe et VIIe siècles), suivies du traité d'Ahoudemmeh sur l'homme* (Patrologia Orientalis 3.1 [11]; Paris: Firmin-Didot, 1905), 101–115. This *mēmrā* has also been translated into Italian. See Giuseppe Furlani, "La psicologia di Aḥûdhemmêh," *Atti della Reale Accademia delle Scienze di Torino: Classe di Scienze Morali, Storiche e Filologiche* 61 (1926): 808–815. This work is considered to be a genuine work by Aḥudemmeh, the East Syriac bishop of Nineveh. A second *mēmrā* has also been edited, accompanied by a Latin translation. See Chabot, "Notice sur deux manuscrits," 53–70. However, it remains unclear if this work—which is attributed to Aḥudemmeh-Antipatros—should be credited to the East Syriac bishop of Nineveh, the Syrian Orthodox Aḥudemmeh of Balad (d. 575), or another Aḥudemmeh, possibly the one mentioned by John bar Zoʿbi (§ 198). See Kessel, "Life and Works of Šemʿōn d-Ṭaibūtēh," 122–125 and Brock, "Aḥudemmeh," 13.

398 These works—namely, the work on the will, book on the soul, book on man, and teachings—do not survive.

399 This entry was previously largely translated and analyzed in Teule, "Abraham bar Dashandad," 7. My analysis of this entry draws on Teule's work.

400 Habbi incorrectly presents the penultimate ܢ without the dot below. Assemani is followed here.

401 A fragment of this book survives in an Arabic translation of Elijah of Nisibis's *Letter on the Priority of Abstinence* (§ 186). For an edition, English translation, and discussion of this fragment, see Grigory Kessel, "A Fragment from the Lost 'Book of Admonition(s)' by Abraham bar Dašandad in *Risāla fī faḍīlat al-ʿafāf* ('Letter on Priority of Abstinence') of Elias of Nisibis," in Martin Tamcke (ed.), *Gotteserlebnis und Gotteslehre. Christliche und islamische*

a commentary on Abba Mark,[402]
a disputation with the Jews,[403]
and a book on the king's way.
He also arranged *mēmrē* on repentance[404]
and different letters
on various subjects.[405]

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§ 130 Isho'bokht of Revardashir (late 8th century)—Assemani, ch. 127; Habbi, 106, *893–896*

Isho'bokht composed a book
which is called *On This Universe*,[406]
(a book) of ecclesiastical laws,[407]
and *mēmrē* on the sign of the air.[408]

Mystik im Orient (Göttinger Orientforschungen, 1. Reihe: Syriaca 38; Wiesbaden: Harrassowitz Verlag, 2011), 109–130. For a discussion of the original title of this work, see ibid., 127–128.

402 Namely, Mark the Monk's *On the Spiritual Law* (§ 38).

403 Habbi incorrectly presents the singular form of this noun. Assemani is followed here.

404 These works—namely, the commentary, disputation, book, and *mēmrē*—do not survive.

405 One letter, followed by spiritual admonitions, survives. Along with a facsimile edition of the Syriac, they have been translated into English. See Mingana, *Early Christian Mystics* (Woodbrooke Studies 7), 248–254, 254–255 (facsimile edition of the Syriac), 185–195, 196–197 (English). For a list of other translations (in whole and in part) of these works, see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 25–26 (nos. 1–2).

406 The subject of this work is the Hexaemeron. One fragment of this work has been preserved, and it remains unedited and untranslated. For a list of manuscripts preserving this fragment, see Baumstark, *Geschichte*, 215, n. 16. It also remains unclear if this work was originally written in Middle Persian or in Syriac.

407 This lawbook has been edited twice and translated into German and English. See Sachau, *Syrische Rechtsbücher*, vol. 3, 1–201 and Jamali, "A Study," 109–140, 156–212, 234–256, 268–312, 332–396, 422–450. This lawbook was originally written in Middle Persian and was translated into Syriac at the command of Timothy I (§ 86) in the late 8th or early 9th century.

408 Habbi incorrectly presents ܐܝܪ. Assemani is followed here. While it remains unclear if these *mēmrē* were originally written in Middle Persian or in Syriac, Baumstark suggests they were works on weather omens. See idem, *Geschichte*, 215. These *mēmrē* do not survive.

§131 Ishoʿdnaḥ of Baṣra (9th century)—Assemani, ch. 128; Habbi, 107, *897–904*

Mar Ishoʿdnaḥ of Baṣra composed
an ecclesiastical (history in) three parts,[409]
a commentary on logic,
and consolations, with homilies.[410]
He also has metrical *mēmrē*[411]
and the *Book of Chastity*,
in which the histories
of all the saints and founders (are) collected.[412]

409 See Debié, *L'écriture de l'histoire en syriaque*, E23.b., 623. Fragments of this work are preserved by Elijah of Nisibis (§186) and Barhebraeus, and they have been edited and translated into Latin. See Ernest W. Brooks (ed.), *Eliae metropolitae Nisibeni opus chronologicum* I (CSCO 62, Syr. 21; Paris: Secrétariat du CorpusSCO, 1910), 93, 107, 111, 128–141; idem (transl.), *Eliae metropolitae Nisibeni opus chronologicum* I (CSCO 63, Syr. 23; Paris: Secrétariat du CorpusSCO, 1910), 45, 51, 53, 56, n. 1, 62–68; Joannes Baptista Abbeloos and Thomas Joseph Lamy (eds. and transls.), *Gregorii Barhebræi Chronicon ecclesiasticum*, vol. 1 (Louvain: Peeters, 1872), cols. 333–334 and n. 2. See also Robert G. Hoyland, *Seeing Islam as Others Saw It: A Survey and Evaluation of Christian, Jewish and Zoroastrian Writings on Early Islam* (Gorgias Islamic Studies 12; Piscataway, NJ: Gorgias Press, 2019), 307, n. 19.

410 These works—namely, the commentary, consolations, and homilies—do not survive.

411 One *mēmrā*, in an alphabetical acrostic, has been preserved. It remains unedited and untranslated. See ms. Cambridge, University Library, Add. 2042 (16th century), ff. 22^{v}–64^{r}. It was also preserved in ms. Seert 62 (1570), 2°, but this manuscript is reported destroyed during World War I. See Macomber, "New Finds of Syriac Manuscripts in the Middle East," 479 and n. 39–40.

412 See Debié, *L'écriture de l'histoire en syriaque*, E23.a., 621–622. This text has been edited twice and translated into French. See Paulus Bedjan (ed.), *Liber superiorum, seu Historia Monastica, auctore Thoma, Episcopo Margensi. Liber Fundatorum Monasteriorum in regno Persarum et Arabum. Homiliae Mar-Narsetis in Joseph. Documenta Patrum de quibusdam verae fidei dogmatibus* (Paris / Leipzig: Otto Harrassowitz, 1901), 437–517 and Chabot, "Le Livre de la Chasteté," 225–291 (Syriac), 1–79 (French). Carlo Emilio Biuzzi, Giovanni Gomiero, Christelle Jullien, Florence Jullien, and Giorgia Nicosia are currently producing an edition and English translation of this work.

§ 132 Abraham bar Lipeh (7th century)—Assemani, ch. 129; Habbi, 107, *905–906*

905 Abraham bar Lipeh wrote
a commentary on the offices.[413]

§ 133 Alexander of Mabbug[414] (fl. 431)—Assemani, ch. 130; Habbi, 107, *907–*108, *908*

Alexander[415] composed a book
of refutation of the babbling[416] of Julian.[417]

413 This work has been edited and translated into Latin. See Richard Hugh Connolly (ed.), *Anonymi auctoris Expositio officiorum ecclesiae Georgio Arbelensi vulgo adscripta* (CSCO 72, Syr. 29; Paris: Typographeo Reipublicae, 1913), 161–180 (Syriac) and idem (transl.), *Anonymi auctoris Expositio officiorum ecclesiae Georgio Arbelensi vulgo adscripta* (CSCO 76, Syr. 32; Paris: Typographeo Reipublicae, 1915), 145–166 (Latin). A large part of this work has been re-edited and translated into English. See Mario Kozah, "Abraham Qaṭraya bar Lipah's Commentary on the Liturgical Offices," in Mario Kozah et al. (eds.), *An Anthology of Syriac Writers from Qatar in the Seventh Century* (Gorgias Eastern Christian Studies 39; Piscataway, NJ: Gorgias Press, 2015), 104–146. Parts of this work (without an edition) have also been translated into English. See Sebastian P. Brock, "The Origins of the qanona 'Holy God, Holy Mighty, Holy Immortal' according to Gabriel of Qatar (Early 7th Century)," *The Harp* 21 (2006): 180–183.

414 This entry was previously translated and analyzed in Brock, "'Let us now praise famous men'," 21, 30–31. My analysis of this entry draws on Brock's work.

415 Assemani identifies this Alexander with Alexander, bishop of Hierapolis (Mabbug). See Assemani, *BibOr* 3.1., 197. Alexander of Mabbug was a Greek writer, rather than a Syriac writer, as ʿAbdishoʿ situates him.

416 Namely, false teachings.

417 Assemani suggests Alexander's work was produced as a rival to Cyril of Alexandria's (d. 444) *Against Julian* (i.e. Julian the Apostate; 331–363). See Assemani, *BibOr* 3.1., 197, n. 3. Brock disagrees that Alexander's polemic targeted this Julian and, instead, proposes that "a better candidate would be the ascetic Julian who was inclined to an Apollinarian position, against whom Alexander states that he 'laboured' in one of his Letters preserved in the *Synodicon contra Tragoediam*." See Brock, "'Let us now praise famous men'," 31. While Alexander makes this statement in his *Letter to Theodoret, Bishop of Cyrus* (CPG 6416), his polemic against the ascetic Julian does not survive.

§134 Proclus of Constantinople[418] (ca. 390–446)—Assemani, ch. 131; Habbi, 108, *909–910*

Proclus[419] composed two books
910 on the sanctuary and a commemoration.[420]

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§135 ʿAbdmeshiḥa of Ḥirta (10th / 11th century)—Assemani, ch. 132; Habbi, 108, *911-912*

ʿAbdmeshiḥa of Ḥirta composed
a book (which) is rich (in) understandings.[421]

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§136 Theodore bar Koni[422] (fl. end of the 8th century)—Assemani, ch. 133; Habbi, 108, *913–916*

Theodore bar Koni
wrote a book which (is called) *Scholion*,[423]

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418 This entry was previously translated and partially analyzed in Brock, "'Let us now praise famous men'," 21–22. My analysis of this entry draws on Brock's work.

419 Habbi presents ܐܦܠܘܣ, which is a misspelling of "Publius" (ܦܘܒܠܝܘܣ; preserved in ms. Vatican, Syr. 176) and appears to be a corruption of "Proclus" (ܦܪܘܩܠܘܣ). Assemani, who is followed here, identifies this Proclus with Proclus of Constantinople. See idem, *BibOr* 3.1., 197. Proclus of Constantinople was a Greek writer, rather than a Syriac writer, as ʿAbdishoʿ situates him. However, many of his homilies and letters were translated into Syriac. See Van Rompay, "Proclus of Constantinople," 340–341.

420 These books and commemoration do not survive.

421 This is a reference to the *Book of the Brethren*. Rev. Fr. Narsai Youkanis is currently producing an edition of this work. For a list of manuscripts preserving this work (in whole or in part), see Baumstark, *Geschichte*, 241, n. 3.

422 This entry was previously largely translated and analyzed in Hespel and Draguet, *Théodore bar Koni* (*recension de Séert*) (CSCO 431), 2 and Butts, "Theodoros bar Koni," 405. My analysis of this entry draws on Hespel, Draguet, and Butt's work.

423 This work is preserved in two recensions: the Seert and Urmiah, with the Seert likely being the older of the two. See Butts, "Theodoros bar Koni," 405. Both recensions have been edited and translated into French. See Scher, *Theodorus bar Kōnī* (CSCO 55, 69); Hespel and Draguet, *Théodore bar Koni* (*recension de Séert*) (CSCO 431–432); Hespel, *Théodore bar Koni* (*recension d'Urmiah*) (CSCO 447–448) (only the additions). There are also collections of excerpts annexed to the Urmiah recension, attributed to Sylvain of Qardu (ca. 8th / 9th century), which largely overlap with Bar Koni's *Scholion*. These have been edited and translated into French. See Robert Hespel (ed. and transl.), *Théodore bar Koni: Livre des*

915 and he also has an ecclesiastical (history),[424]
teachings, and consolations.[425]

§ 137 ʿAbdishoʿ bar ʿEqarbe (d. 986)—Assemani, ch. 134; Habbi, 109, *917–918*

ʿAbdishoʿ bar ʿEqarbe[426] composed
homilies, also causes.[427]

§ 138 Andrew of Samosata (fl. ca. 430)—Assemani, ch. 135; Habbi, 109, *919–920*

Andrew[428] composed homilies[429]
920 and a book of comparisons.[430]

§ 139 Gabriel of Baṣra (fl. late 9th century)—Assemani, ch. 136; Habbi, 109, *921–924*

Gabriel of Baṣra gathered
all synodical canons
in two parts
with his own additional questions.[431]

Scolies (*recension d'Urmiah*)*: Les collections annexes par Sylvain de Qardu* (CSCO 464–465, Syr. 197–198; Louvain: Peeters, 1984).

424 See Debié, *L'écriture de l'histoire en syriaque*, E19., 618.

425 These works—namely, the ecclesiastical history, teachings, and consolations—do not survive.

426 Habbi, Assemani, and ms. Vatican, Syr. 176 present ܚܕ̈ܬܐ. Beth Qelayta is followed here.

427 Habbi incorrectly presents the singular form of this noun. Assemani is followed here. These homilies and causes do not survive.

428 Assemani identifies this Andrew with Andrew of Samosata. See Assemani, *BibOr* 3.1., 202. Andrew of Samosata was a Greek writer, rather than a Syriac writer, as ʿAbdishoʿ situates him.

429 These homilies do not survive.

430 This is likely a reference to the *Twelfth Attack on the Anathemas of Cyril of Alexandria* (CPG 6373). The Syriac translation of this work does not survive.

431 The two parts of this work refer to a collection of civil and ecclesiastical laws. Most of this work survives (as fragments and/or excerpts in later writers), and it has been largely

§140 John Garmqaya (late 7th / early 8th century)—Assemani, ch. 137; Habbi, 109, *925*–110, *930*[432]

925 John Garmqaya composed
chapters which are called *Knowledge*.
He also has (a book on) the training of novices,
a short chronicle,
and a history of Mar Khūdāhwi,[433]
[930] together with *mēmrē* and also *madrāshē*.[434]

§141 Abraham of Beth Ḥale (late 8th-early 9th century)—Assemani, ch. 138; Habbi, 110, *931–932*

Abraham of Beth Ḥale (wrote)
a disputation against the Muslims.[435]

reconstructed, edited, and translated into German. See Hubert Kaufhold (ed. and transl.), *Die Rechtssammlung des Gabriel von Basra und ihr Verhältnis zu den anderen juristischen Sammelwerken der Nestorianer* (Münchener Universitätsschriften—Juristische Fakultät, Abhandlungen zur rechtswissenschaftlichen Grundlagenforschung 21; Berlin: J. Schweitzer, 1976). One section (namely, Question 48 of the first part) has been translated into English. See Sebastian P. Brock, "Regulations for an Association of Artisans from the Late Sasanian or Early Arab Period," in Philip Rousseau and Manolis Papoutsakis (eds.), *Transformations of Late Antiquity: Essays for Peter Brown* (Farnham, England: Ashgate, 2009), 51–62.

432 The line numbers in Habbi, *Fihris*, 110 have been incorrectly written on the wrong lines. For the purposes of this translation, the relevant line numbers have been corrected and are presented in brackets.

433 Mar Khūdāhwi flourished in the mid-7th century. See Fiey, *Assyrie chrétienne*, vol. 3, 204 and n. 10.

434 None of these works—namely, the chapters, book, chronicle, history, *mēmrē*, and *madrāshē*—survive.

435 This is likely a reference to the *Disputation between a Muslim and a Monk of Bēt Ḥālē*. This work has been edited and translated into English. See David G.K. Taylor, "The Disputation between a Muslim and a Monk of Bēt Ḥālē: Syriac Text and Annotated English Translation," in Sidney H. Griffith and Sven Grebenstein (eds.), *Christsein in der islamischen Welt: Festschrift für Martin Tamcke zum 60. Geburtstag* (Wiesbaden: Harrassowitz Verlag, 2015), 187–242.

§ 142 Solomon of Ḥdatta (second half of the 8th century)—Assemani, ch. 139; Habbi, 110, *933–936*

Mar Solomon, bishop
of Ḥdatta near Mosul,[436]
[935] composed[437] histories
and (a book) on the monastic way.[438]

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§ 143 Isho'dad of Merv (fl. ca. 850)—Assemani, ch. 140; Habbi, 110, *937*–111, *940*

Isho'dad, of the same[439] place,[440]
composed a commentary on the New (Testament)[441]
and also a book on the *Beth Māwthbē*
940 with concise words.[442]

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436 For a further discussion of the geographical location of Ḥdatta, see Jean-Maurice Fiey, *Assyrie chrétienne. Contribution à l'étude de l'histoire et de la géographie ecclésiastiques et monastiques du nord de l'Iraq* (Recherches publiées sous la direction de l'Institut de lettres orientales de Beyrouth 22; Beyrouth: Imprimerie catholique, 1965), 103.

437 Habbi incorrectly presents a mp absolute suffix on this pe'al passive participle. Assemani is followed here.

438 These histories and book do not survive.

439 Habbi incorrectly presents a 3ms pronominal suffix on this possessive particle. Assemani is followed here.

440 Namely, Ḥdatta, as mentioned in § 142.

441 This work has been edited and translated into English. See Gibson, *Vol. II: Matthew and Mark in Syriac* (Horae Semiticae 6); idem, *Vol. III: Luke and John in Syriac* (Horae Semiticae 7); Gibson, *Vol. I: Translation* (Horae Semiticae 5); idem, *Vol. IV: Acts of the Apostles and Three Catholic Epistles* (Horae Semiticae 10); Gibson, *Vol. V, Part I: The Epistles of Paul the Apostle in Syriac* (Horae Semiticae 11); idem, *Vol. V, Part II: The Epistles of Paul the Apostle in English* (Horae Semiticae 11). More recently, Isho'dad's *Commentary on John* has been re-edited and translated into English. See Johan D. Hofstra (ed. and transl.), *Isho'dad of Merw: Commentary on the Gospel of John* (CSCO 671–672, Syr. 259–260; Leuven: Peeters, 2019).

442 This work has been edited and translated into French. See Van den Eynde, *Livres des Sessions* (CSCO 229–230).

§144 Abū Nūḥ (fl. early 9th century)—Assemani, ch. 141; Habbi, 111, *941–944*

Abū Nūḥ wrote a refutation of the Qur'ān
in his time and also a disputation
against[443] the heretics[444]
and other useful works.[445]

§145 Kendi (fl. late 9th century)—Assemani, ch. 142; Habbi, 111, *945–946*

945 Kendi wrote a large book
on disputations and the Faith.[446]

§146 John of Nineveh (7th / 8th century)—Assemani, ch. 143; Habbi, 111, *947–948*

John of Nineveh[447] has
one volume on controversy.[448]

443 Preceding "against" (ܥܠ̈ܡܚܕ), Habbi incorrectly presents ܥܡ. Assemani is followed here.

444 This refutation and disputation do not survive.

445 Lit. "subjects" (ܥܢ̈ܝܢܐ). While these works do not survive, a *History of John of Dailam* was one of these works. Thomas of Marga singles out this particular work from other comparable histories of this John (§117) and likely used it as a source for his own history of John. See Budge, *The Book of Governors*, 96–101 (vol. 1), 220–227 (vol. 2).

446 This is likely a reference to the *Apology* of ʿAbd al-Masīḥ ibn Isḥāq al-Kindī. It has been edited and translated into English and French. See Anton Tien (ed.), *Risālat ʿAbd Allāh ibn Ismāʿīl al-Hāshimī ilā ʿAbd al-Masīḥ ibn Isḥāq al-Kindī* (London: Turkish Mission Aid Society, 1885); N.A. Newman, *The Early Christian-Muslim Dialogue. A Collection of Documents from the First Three Islamic Centuries (632–900 A.D.): Translations and Commentary* (Hatfield, Penn.: Interdisciplinary Biblical Research Institute, 1993), 365–545 (initial English translation by Tien and revised by Newman); Georges Tartar, *Dialogue islamo-chrétien sous le calife Al-Ma'mûn (813–834): les épitres d'Al-Hashimî et d'Al-Kindî* (Paris: Nouvelles Editions Latines, 1985). For an overview and list of other editions and translations of this work, see Laura Bottini, "The Apology of al-Kindī," 585–594.

447 Assemani incorrectly identifies this John with the physician John, who was made bishop of Nineveh and Mosul in 893. See Assemani, *BibOr* 3.1., 213, n. 3 and Scher, "Étude supplémentaire," 24.

448 One fragment of this work is preserved by Isho'dad of Merv (§143). It has been edited and translated into English. See Gibson, *Vol. v, Part i: The Epistles of Paul the Apostle in Syriac* (Horae Semiticae 11), 159 and idem, *Vol. v, Part ii: The Epistles of Paul the Apostle*

§147 Dadishoʿ I (d. 456)—Assemani, ch. 144; Habbi, 112, *949–952*

Dadishoʿ[449] wrote
an admirable commentary on Daniel,
and he explained the book of Kings and Bar Sira
in three volumes.[450]

§148 Quryaqos of Nisibis (fl. first half of the 7th century)—Assemani, ch. 145; Habbi, 112, *953–956*

Quryaqos[451] wrote an explanation
of the Faith and of the mysteries,
a cause of the Nativity and of the Epiphany,
and a commentary on Paul.[452]

§149 Simeon bar Ṭabaḥe (second half of the 8th century)—Assemani, ch. 146; Habbi, 112, *957–958*

Simeon bar Ṭabaḥe wrote
a book of ecclesiastical (history).[453]

in English (Horae Semiticae 11), 107–108. Another fragment is preserved in the *Gannat Bussame* (§122). While it is not found in Reinink's edition, its existence is reported by both Scher and Vosté. See Scher, "Étude supplémentaire," 24 and Jacques Marie Vosté, "Le Gannat Bussame," *Revue Biblique* 37:2 (1928): 226, 228, n. 3. Scher also noted that a third fragment existed in the book of Hebrews of an anonymous *Commentary on the New Testament*, which was kept in the library at Seert. His reference was to ms. Seert 27 (12th century). However, this manuscript is reported destroyed during World War 1. See Macomber, "New Finds of Syriac Manuscripts in the Middle East," 479 and n. 39–40.

449 Assemani identifies this Dadishoʿ with Dadishoʿ the Patriarch. See Assemani, *BibOr* 3.1., 214. Dadishoʿ the Patriarch is also known as Dadishoʿ I.

450 These commentaries, which are otherwise unattested, do not survive.

451 Assemani identifies this Quryaqos with Quryaqos of Nisibis. See Assemani, *BibOr* 3.1., 215.

452 Namely, the Letters of the Apostle Paul. None of these works survive.

453 See Debié, *L'écriture de l'histoire en syriaque*, E16., 617. At least part of this work discussed those who gathered at the Council of Chalcedon (451; §192). See William Wright, *Catalogue of Syriac Manuscripts in the British Museum, Acquired since the Year 1838*, vol. 2 (London: Trustees of the British Museum, 1871) 983–984 and Baumstark, *Geschichte*, 214 and n. 4. This book does not survive.

§ 150 Mshiḥa-Zekha (probably fl. late 6th century)—Assemani, ch. 147; Habbi, 113, *959–960*

Mshiḥa-Zekha, likewise, composed
960 an exact ecclesiastical (history).[454]

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§ 151 Athqen the Solitary (late 7th / early 8th century)—Assemani, ch. 148; Habbi, 113, *961–964*

Mar Athqen the Solitary[455] composed
a disputation against a wise brother[456]
and many letters
on the (monastic) way of life and besides.[457]

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454 This is a reference to the *Chronicle of Arbela*. See Debié, *L'écriture de l'histoire en syriaque*, E3., 602–605 and E9., 610. This ecclesiastical history—whose attribution to Mshiḥa-Zekha was added at Mingana's request—survives incomplete and has been edited and/or translated into French, German, and Italian. See Mingana, *Sources syriaques. Vol. 1*, 1–75 (Syriac), 76–156 (French); Eduard Sachau (transl.), *Die Chronik von Arbela. Ein Beitrag zur Kentniss des ältesten Christentums im Orient* (Abhandlungen der Königlich Preussischen Akademie der Wissenschaften, Jahrgang 1915, Philosophisch-historische Klasse 6; Berlin: Verlag der Königlichen Akademie der Wissenschaften, 1915) (German only); Ilaria L. Ramelli (transl.), *Il Chronicon di Arbela: presentazione, traduzione e note essenziali* (Anejos de 'Ilu 8; Madrid: Servicio de Publicaciones de la Universidad Complutense, 2002) (Italian only). There is also another German translation, accompanied by a facsimile edition of the Syriac. See Peter Kawerau, *Die Chronik von Arbela* (CSCO 467–468, Syr. 199–200; Leuven: Peeters, 1985). Some scholars have questioned the authenticity of this *Chronicle* by arguing that Mingana forged it. For an overview of this controversy, see Joel Thomas Walker, *The Legend of Mar Qardagh: Narrative and Christian Heroism in Late Antique Iraq* (The Transformation of the Classical Heritage 40; Berkeley: University of California Press, 2006), 287–290.

455 Assemani suggests there is one writer named Athqen the Solitary, while Baumstark (drawing on Thomas of Marga's *Book of Governors*) proposes up to three writers bearing this name. See Assemani, *BibOr* 3.1., 216, n. 3; 217, n. 3 and Baumstark, *Geschichte*, 206.

456 Habbi erroneously presents ܥܠ ܐܚܝܗ. Assemani is followed here.

457 Namely, on other similar subjects. None of these works survive.

§152 George Neshraya (fl. late 7th century)—Assemani, ch. 149; Habbi, 113, *965–966*

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965 George Neshraya composed
a book on obedience.[458]

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§153 Anush of Pirozshabor (fl. late 9th century)—Assemani, ch. 150; Habbi, 113, *967–968*

Again, Anush of Pirozshabor[459] (wrote)
mēmrē and consolations, etc.[460]

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§154 Budh the Periodeutes (fl. mid-6th century)—Assemani, ch. 151; Habbi, 114, *969–976*

Budh the Periodeutes has
970 *mēmrē* on the Faith,
(*mēmrē*) against the Manichaeans,
and (*mēmrē*) against the Marcionites,
also Greek questions
which are named *Aleph Migin*.[461]
975 He also[462] translated

458 This book does not survive.

459 This is the diocese of al-Anbār. See Fiey, *Assyrie chrétienne*, vol. 3, 148.

460 None of these works survive.

461 The meaning of *Aleph Migin* (ܐܠܦ ܡܓܝܢ) is uncertain. Assemani suggested ܡܓܝܢ was a corruption of either ܡܠܐ or ܡܠܬ; thus, the phrase would be "a thousand miles" (ܐܠܦ ܡܠܐ) or "a thousand words" (ܐܠܦ ܡܠܬ), with the latter option possibly reflecting the number of questions in the work. François de Blois thought the second of these two options was the most plausible, though he questioned how the phrase could have become so corrupted. Ernest Renan (followed by Baumstark) proposed that this phrase represented ἄλφα μεῖζον and referred to Aristotle's *Metaphysics* A (i.e. Book 1). In this case, this work would be a commentary on *Metaphysics* A. See Assemani, *BibOr* 3.1., 220, n. 1; François de Blois, *Burzōy's Voyage to India and the Origin of the Book of Kalīlah wa Dimnah* (Prize Publication Foundation 23; London: Royal Asiatic Society, 1990), 2, n. 6; Ernest Renan, "Sur l'écrivain syriaque appelé Boud le Périodeute," *Journal asiatique* V, 7 (1856): 251–252; Baumstark, *Geschichte*, 124–125. None of these works—namely, the *mēmrē* and questions—survive.

462 Habbi incorrectly transcribes "he also" (ܐܦܘ) as ܥܕ. Assemani is followed here.

the book of Kalilah and Dimnah from Indian.[463]

§155 Daniel of Resh'ayna (fl. mid-6th century)—Assemani, ch. 152; Habbi, 114, *977-980*

Daniel of Resh'ayna wrote
mēmrē against the followers of Marcion
and (*mēmrē*) against the Manichaeans,
980 heretics, and the Astrologers.[464]

§156 Abraham bar Qardaḥe (fl. late 6th century)—Assemani, ch. 153; Habbi, 115, *981–984*

Abraham bar[465] Qardaḥe[466]
composed homilies, consolations,
and *mēmrē*, together with teachings
and a letter against Shisban.[467]

§157 Nathniel of Shirzor[468] (late 6th / early 7th century)—Assemani, ch. 154; Habbi, 115, *985–988*

985 Nathniel wrote a disputation
against the Severians,[469]

463 'Abdisho' or his source(s) is/are stating that Budh translated this work from Sanskrit into Syriac. However, this work was translated into Middle Persian prior to Budh, and he translated it from Middle Persian into Syriac. This work has been edited and translated into German twice. See Gustav Bickell and Theodor Benfey (eds. and transls.), *Kalilag und Damnag: Alte syrische Übersetzung des indischen Fürstenspiegels* (Leipzig: F.A. Brockhaus, 1876) and Friedrich Schulthess (ed. and transl.), *Kalila und Dimna: Syrisch und Deutsch* (Berlin: G. Reimer, 1911).

464 None of these works survive.

465 Habbi incorrectly presents ܒܪ. Assemani is followed here.

466 Habbi presents "Abraham Beth Qardaḥe" (ܐܒܪܗܡ ܒܝܬ ܩܪܕܚ). Assemani is followed here.

467 None of these works survive.

468 This entry was previously translated and analyzed in Seth M. Stadel, "Captured in Prayer from the Benefits of the Psalms: Nathniel of Shirzor's *Cause of the Psalms*," *Le Muséon* 135:1–2 (2022): 95–96. My analysis of this entry draws on Stadel's work.

469 Namely, the followers of Severus of Antioch (d. 538), i.e. Miaphysites.

Manichaeans, Kantaeans,
and Mandaeans[470] and a commentary on (the Psalms of) David.[471]

§158 Elisha‘ bar Sabine (late 6th / early 7th century)—Assemani, ch. 155; Habbi, 115, *989*–116, *992*

Elisha‘ bar Sabine
990 composed a commentary on (the Psalms of) David,
various sentences,
and chapters on riddles.[472]

§159 Abraham Qaṭina (possibly 6th century)—Assemani, ch. 156; Habbi, 116, *993*–*994*

Abraham Qaṭina[473] composed
sentences, also questions.[474]

470 The use of *resh* (ܪ) in the spelling of "Mandaeans" (ܡܕܝܪ) is an inner scribal mistake and is found in Habbi, Assemani, ms. Vatican, Syr. 176, Beth Qelayta, and Ecchelensis. For other sources mentioning and/or describing the "Kantaeans" (ܩܕܝ) and the "Mandaeans" (ܡܕܝ; = "Dostaeans" [ܕܣܬܐ]), see Stadel, "Captured in Prayer from the Benefits of the Psalms," 95, n. 24. These disputations do not survive.

471 In the *Anonymous Commentary*, a fragment on Exodus 16:33 is attributed to Nathniel. However, it remains uncertain whether this fragment derives from his (otherwise unknown) *Commentary on Exodus* or from his *Commentary on Psalms*, possibly on Psalm 78:24. For the Syriac text and an English translation of this fragment, see Stadel, "Captured in Prayer from the Benefits of the Psalms," 96. The introduction to his *Commentary on Psalms* has been preserved, and it has been edited twice and translated into Latin and English. See Vandenhoff, *Exegesis Psalmorum*, 13–15 (Syriac), 3, 24–26 (Latin) and Stadel, "Captured in Prayer from the Benefits of the Psalms," 93–110.

472 None of these works survive.

473 Baumstark suggests identifying this Abraham with Abraham of Behqawad, who (according to Isho‘dnaḥ's *Book of Chastity* [§131]) taught in the School of Nisibis and later became a disciple of Abraham of Kashkar (ca. 500–588). See Baumstark, *Geschichte*, 127 and n. 2.

474 None of these works survive.

§160 Simeon Qurdalḥnaya (late 8th century)—Assemani, ch. 157; Habbi, 116, *995–996*

995 Simeon Qurdalḥnaya[475] composed *mēmrē* as well as homilies.[476]

§161 Yazidad (second half of the 5th century)—Assemani, ch. 158; Habbi, 116, *997–998*

Abba Yazidad has a book which is called *Gleanings*.[477]

§162 Bar Shehaq (d. ca. 1002)—Assemani, ch. 159; Habbi, 116, *999*

Bar Shehaq has one book.[478]

§163 Damanis (unknown)—Assemani, ch. 160; Habbi, 117, *1000*

1000 Damanis[479] has *mēmrē*.[480]

§164 Susay of Shush (unknown)—Assemani, ch. 161; Habbi, 117, *1001–1002*

Susay of Shush[481] arranged a book of thanksgivings.[482]

475 While Habbi spells this name correctly in the entry heading, he incorrectly writes the "ḥ" (ܚ) as a "y" (ܝ) in the entry.
476 None of these works survive.
477 This book does not survive.
478 This book does not survive.
479 This writer is otherwise unknown. See Assemani, *BibOr* 3.1., 227, n. 2.
480 These *mēmrē* do not survive.
481 This writer is otherwise unknown. Cf. Assemani, *BibOr* 3.1., 227, n. 3.
482 This book does not survive.

§165 Abraham Saba (6th century)—Assemani, ch. 162; Habbi, 117, *1003–1004*

Abraham Saba has
a book of various questions.[483]

§166 Gregory of Shushtre (second half of the 8th century)—Assemani, ch. 163; Habbi, 117, *1005*–118, *1012*[484]

[1005] Gregory of Shushtre[485] composed a disputation
against[486] all (false) religions,
demonstrations of nature,[487]
and consolations, together with homilies,
a history[488] of Abraham of Shushtre,
1010 one book of ecclesiastical (history),
causes of the feasts, and a *qālā*
which (begins with the words) "Be ready in your works."[489]

§167 Bar Sahde of Karka (probably 6th-early 7th century)—Assemani, ch. 164; Habbi, 118, *1013–1016*

Bar Sahde of Karka composed
a book of ecclesiastical (history)[490]

483 This book does not survive.

484 The line numbers in Habbi, *Fihris*, 117 have been incorrectly written. For the purposes of this translation, only line number 1005 has been corrected and is presented in brackets.

485 Habbi incorrectly presents ܪܒ̈ܗܕ̈ܪ. Assemani is followed here.

486 Habbi incorrectly omits the prefixed ܠ. Assemani is followed here.

487 Baumstark suggests this was a philosophical work on the field of physics. See idem, *Geschichte*, 128.

488 Habbi incorrectly omits the ܬ in this noun. Assemani is followed here.

489 None of these works survive.

490 See Debié, *L'écriture de l'histoire en syriaque*, E14., 616–617. One extract and a fragment of this work have been preserved. The extract—a narrative of the persecution of the Himyarite Christians—remains largely unedited and untranslated, though Scher published the introduction without a translation. See idem, "Notice sur les manuscrits syriaques et arabes conservés à l'archevêché chaldéen de Diarbékir," *Journal asiatique* X, 10 (1907): 400–401, n. 1. For a list of manuscripts preserving this extract, see Baumstark, *Geschichte*, 135, n. 5. The fragment is preserved by Elijah of Nisibis (§186). It has been edited and

and a book against the Magi,
the disciples[491] of Zoroaster.[492]

§168 Jacob of Edessa[493] (ca. 630–708)—Assemani, ch. 165; Habbi, 118, *1017–1018*

Jacob of Edessa[494] wrote
on (periods of) times[495] and a chronicle.[496]

§169 Simeon Barqaya (late 6th / early 7th century)—Assemani, ch. 166; Habbi, 118, *1019–1020*

Simeon Barqaya[497] also
wrote a chronicle.[498]

translated into Latin. See Brooks, *Eliae metropolitae Nisibeni opus chronologicum* I (CSCO 62), 116 and idem, *Eliae metropolitae Nisibeni opus chronologicum* I (CSCO 63), 55.

491 Habbi incorrectly omits the seyame. Assemani is followed here.

492 This book does not survive.

493 This entry was previously largely translated and analyzed in Witold Witakowski, "The Chronicle of Jacob of Edessa," in Bas ter Haar Romeny (ed.), *Jacob of Edessa and the Syriac Culture of His Day* (Monographs of the Peshitta Institute Leiden 18; Leiden / Boston: Brill, 2008), 29–36. My analysis of this entry draws on Witakowski's work.

494 Jacob of Edessa was a West Syriac writer.

495 This is a reference to the *Chronicle*. ʿAbdishoʿ's wording is likely an abbreviation of ܟܬܒ ܟܪܘܢܝܩܐ, which forms part of the full title of the work: "The Chronicle which is a continuation of that of Eusebius of Caesarea" (ܟܬܒ ܟܪܘܢܝܩܐ ܕܡܫܟܚ ܒܗ ܡܢ ܐܘܣܒܝܘܣ ܕܩܣܪܝܐ ܕܦܠܣܛܝܢ). See Witakowski, "The Chronicle of Jacob of Edessa," 29–30. For a list and/or discussion of the editions and translations of this work, see ibid., 26–27 and Dirk Kruisheer, "A Bibliographical Clavis to the Works of Jacob of Edessa (Revised and Expanded)," in Bas ter Haar Romeny (ed.), *Jacob of Edessa and the Syriac Culture of His Day* (Monographs of the Peshitta Institute Leiden 18; Leiden / Boston: Brill, 2008), 276 [a]. For a list of later Syriac sources preserving extracts of Jacob's *Chronicle*, see ibid., 291 F.

496 While ʿAbdishoʿ refers to this work as a "chronicle" (ܙܒܢܐ), Witakowski has shown that this was, rather, a work on calendrical and astronomical problems. See Witakowski, "The Chronicle of Jacob of Edessa," 30–36. This work does not survive.

497 Baumstark suggests that Simeon Barqaya (ܫܡܥܘܢ ܒܪ ܩܐܨܐ; presented in Habbi) and Simeon Karkaya (ܫܡܥܘܢ ܩܪܟܝܐ; presented in Assemani) are two separate writers. See Baumstark, *Geschichte*, 135, 136, n. 2. Habbi views them as the same writer.

498 This chronicle does not survive.

§ 170 Ara (late 4th / early 5th century)—Assemani, ch. 167; Habbi, 119, *1021–1024*

Ara composed a book against the Magi,
(a book) against Bardaiṣan,
which is called *Beetles*,
and a book which Paqor[499] composed.[500]

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§ 171 Bar Doqsin (fl. late 6th century)—Assemani, ch. 168; Habbi, 119, *1025–1028*

1025 Bar Doqsin composed one book against
the Astrologers (in) two parts
and another (book) which (is) against
the heretic Parparwān.[501]

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§ 172 Daniel bar Maryam (7th century)—Assemani, ch. 169; Habbi, 119, *1029–120*, *1032*

Daniel bar Maryam[502] composed
1030 an ecclesiastical (history), which is arranged

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499 This writer is otherwise unknown.

500 While Habbi is followed, it is not entirely clear how the final line of this entry is meant to be understood with the rest of the entry. For instance, it is possible that Ara and Paqor have composed independent works and have simply been categorized together by ʻAbdishoʻ (so Assemani and Baumstark). Another possibility is that Ara reauthored a book that Paqor previously composed (so Ecchellensis and implied by Habbi). It is also possible that the line about Paqor is actually a separate entry altogether (so Badger and Shimun). There is also the possibility that Ara composed a disputation against an earlier book which Paqor wrote, which could be implied on the basis that the other works presented in this entry are disputations. See Assemani, *BibOr* 3.1., 230 [where both Ara and Paqor are presented in the entry heading] and n. 4; Baumstark, *Geschichte*, 67; Ecchellensis, *Incipimus scribere tractatem*, 109; Habbi, *Fihris*, 119 [where only Ara is presented in the entry heading]; Badger, *The Nestorians*, vol. 2, 377; Shimun, *The Book of Marganitha*, 149. None of these works survive.

501 This person is otherwise unknown. These books do not survive.

502 Baumstark proposed that this writer should be identified with Daniel bar Ṭubanitha (§ 106). See Baumstark, *Geschichte*, 207.

in four parts,[503] and a book,
which (is) an explanation[504] of a chronicle.[505]

§ 173 Zaccheus Supnaya (unknown)—Assemani, ch. 170; Habbi, 120, *1033–1034*

Zaccheus Supnaya[506] composed
an admirable demonstration of the world.[507]

§ 174 Bar Daqnana (fl. early 12th century)—Assemani, ch. 171; Habbi, 120, *1035–1036*

1035 Bar Daqnana composed metrical *mēmrē*
for the consolation of the sad (ones).[508]

503 See Debié, *L'écriture de l'histoire en syriaque*, E10., 609–610. Five fragments of this ecclesiastical history survive and are quoted in the *Chronicle of Seert*. These fragments have been collected, translated into German (accompanied by the Arabic text from Scher's edition), and studied. See Erika Degen, "Daniel bar Maryam. Ein nestorianischer Kirchenhistoriker," *Oriens Christianus* 52 (1968): 45–80 and idem, "Die Kirchengeschichte des Daniel bar Maryam—eine Quelle der Chronik von Se'ert?" in Wolfgang Voigt (ed.), *XVII. Deutscher Orientalistentag vom 21. bis 27. Juli 1968 in Würzburg: Vorträge. Teil 2* (Zeitschrift der Deutschen Morgenländischen Gesellschaft, Supplement 1.2; Wiesbaden: Franz Steiner, 1969), 511–516.

504 Habbi incorrectly presents "and an explanation" (ܘܦܫܪܢܐ). Assemani is followed here.

505 This book does not survive.

506 This writer is otherwise unknown. Cf. Assemani, *BibOr* 3.1., 231, n. 3. The adjective "Supnaya" (ܣܘܦܢܝܐ) implies that this writer was from Sophene, a province in southwest Armenia.

507 Assemani suggests this was a cosmographical work. See idem, *BibOr* 3.1., 232, n. 1. This work does not survive.

508 Habbi incorrectly presents "the perfect (ones)" (ܓܡܝܪ̈ܐ). Assemani is followed here. These *mēmrē* do not survive.

§175 John bar Abgare (d. 905)—Assemani, ch. 172; Habbi, 120, *1037–1040*

John bar Abgare
composed canons,[509] admonitions,[510]
ecclesiastical questions,[511]
1040 and laws for the division of inheritances.[512]

509 This is a reference to canons that were produced by a synod which John convened in 900 (§193). Some of these canons are preserved in Syriac in ʿAbdishoʿ bar Brikha's (d. 1318) *Nomocanon* (§200). For a list of these canons, see Hubert Kaufhold, "The Nomocanon of Metropolitan ʿAbdisoʿ of Nisibis: Ms. No. 64 in the Collection of Trichur (Trissur), Metropolitan's Palace of the Church of the East," in István Perczel (ed.), *The Nomocanon of Abdisho of Nisibis: A Facsimile Edition of MS 64 from the Collection of the Church of the East in Thrissur* (Syriac Manuscripts from Malabar 1; Piscataway, NJ: Gorgias Press, 2009), xxvi–xxvii. Other canons from John's synod are preserved in Arabic translation by Ibn al-Ṭayyib. They have been edited and translated into German. See W. Hoenerbach and O. Spies (eds.), *Ibn at-Taiyib. Fiqh an-Nasrânîya, "Das Recht der Christenheit"* (CSCO 161, Arab. 16; Louvain: L. Durbecq, 1956), 210–215 and eadem (transls.), *Ibn at-Taiyib. Fiqh an-Nasrânîya, "Das Recht der Christenheit"* (CSCO 162, Arab. 17; Louvain: L. Durbecq, 1956), 202–207.

510 This is a reference to the canons of the altar service, which is comprised of twenty-eight canons. These have been published with a Latin translation. See Assemani, *BibOr* 3.1., 238 (n. 2)-249.

511 Assemani incorrectly equates these questions with questions contained in a Letter on the Fast of the Ninevites, which was originally produced in Arabic. Baumstark postulates that John's ecclesiastical questions may have also originally been produced in Arabic, but this remains uncertain. See Assemani, *BibOr* 3.1., 249 (n. 1)-254 [for the Arabic text and Latin translation of the questions in the Letter] and Baumstark, *Geschichte*, 235. These questions do not survive.

512 This may be a reference to "a collection known in present-day scholarship as 'Syriac texts on Islamic Law', which is transmitted in both the E.- and W.-Syr. tradition as well as in an Arabic translation. While a marginal note in the Arabic translation attributes the work to Yoḥannan [John], the E.-Syr. mss. transmit it anonymously, and W.-Syr. mss. attribute it either to a Patr. Yuḥanon [John] (whose identity cannot be ascertained) or to 'Mor Ignatius and Mor Yuḥanon' [John]. Its authorship, therefore, remains uncertain." See Kaufhold, "Yoḥannan bar Abgare," 439. This collection has been edited and translated into German. See Hubert Kaufhold (ed. and transl.), *Syrische Texte zum islamischen Recht. Das dem nestorianischen Katholikos Johannes v. bar Aḇgārē zugeschriebene Rechtsbuch* (Abhandlungen der Bayerischen Akademie der Wissenschaften, Philologisch-Historische Klasse NF 74; München: Verlag der Bayerischen Akademie der Wissenschaften, 1971).

§ 176 David of Beth Rabban (8th / 9th century)—Assemani, ch. 173; Habbi, 121, *1041–1044*

Mar David of Beth Rabban[513]
wrote *mēmrē* on the dimensions
of climes[514] and on the variations
of days and nights.[515]

§ 177 John the Stylite of Litarba (d. 737 / 738)—Assemani, ch. 174; Habbi, 121, *1045–1046*

1045 John the Stylite[516]
himself also wrote a grammar.[517]

513 David of Beth Rabban was a West Syriac writer, and later East Syriac writers may have confused him with a certain David of Beth ʿAbhe, who produced a work entitled *Little Paradise*. See Baumstark, *Geschichte*, 205, 272.

514 Namely, regions with respect to their particular climates. Assemani draws attention to an anonymous *mēmrā* on this subject and attributes it to David. See Assemani, *BibOr* 3.1., 255 (n. 1)-256. This *mēmrā* has been edited twice and translated into English. See Gabriel Cardahi, *Liber thesauri de arte poetica Syrorum nec non de eorum poetarum vitis et carminibus* (Roma: Typographia Polyglotta, 1875), 41–46 and Richard J.H. Gottheil, "Contributions to the History of Geography," *Hebraica* 8:1–2 (1891–1892): 65–78; 9:1–2 (1892–1893): 117–118. Gottheil does not accept Assemani's attribution of this *mēmrā* to David. If Assemani's proposal is not accepted, these *mēmrē* do not survive.

515 These *mēmrē* do not survive.

516 John the Stylite of Litarba was a West Syriac writer. There are multiple writers with similar names to this John, and it remains unclear if these are all references to the same John or to different Johns. See Van Rompay, "Yuḥanon of Litarba," 445.

517 Axel Moberg studied a short grammar, which is preserved in ms. Erbil-Ankawa, O.A.O.C., Syr. 248 (*olim* Alqosh 139; 16th century), 4°. While this work is attributed to "John the Stylite in the Monastery of Mor Zʿuro near Serugh," Moberg argues that this author is not the same John as John the Stylite of Litarba. See Axel Moberg, "Die syrische Grammatik des Johannes Esṭōnājā," *Le Monde Oriental* 3:1 (1909): 30–31 and Van Rompay, "Yuḥanon of Litarba," 445. This grammar does not survive.

§178 John bar Kamis (fl. late 11th / early 12th century)—Assemani, ch. 175; Habbi, 121, *1047–1048*

John bar Kamis,
bishop of Temanon,[518] also (wrote a grammar).[519]

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§179 Ḥasan bar Bahlul, Isho‘ bar ‘Ali, Maruzaya, and Gabriel bar Bokhtisho‘ (mid-10th century, second half of the 9th century, 9th century, and d. 827 / 828)—Assemani, ch. 176; Habbi, 121, *1049*–122, *1052*

Bar Bahlul wrote a lexicon
1050 compiled from a multitude of books,[520] (specifically those)
by Isho‘ bar ‘Ali, the physician,[521]
Maruzaya,[522] and Gabriel.[523]

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518 This was an episcopate in the region of Nisibis. See Payne Smith, *Thesaurus Syriacus*, vol. 2, col. 4460.

519 This grammar does not survive.

520 Bar Bahlul's *Lexicon* has been edited, though it remains largely untranslated. An introduction (in Latin) has also been published with it. See Duval, *Lexicon syriacum* (Collection orientale 15–17). More recently, Samuel Barry has translated Duval's Latin introduction into English. See Samuel Barry, "Duval's Introductions," in George Kiraz et al. (eds.), *The Syriac and Arabic Lexicon of Hasan bar Bahlul: The Duval Edition*, vol. 1 (Piscataway, NJ: Gorgias Press, 2020), xxxv–xcvi. For a selection of entries in this *Lexicon* that have been translated into English and discussed, see Stadel, *The Heirs of Theodore*, 279–297.

521 Isho‘ bar ‘Ali's *Lexicon* has been edited but remains untranslated. See Hoffmann, *Syrisch-Arabische Glossen. Erster Band* and Gottheil, *The Syriac-Arabic Glosses of Īshō‘ bar ‘Alī, Part II*.

522 There are two probable options for the identity of this writer: "Isho‘ Maruzaya" (ܥܡ ܡܪܘܙܝܐ; = Isho‘ of Merv) or "Zechariah Maruzaya" (ܙܟܪܝܐ ܡܪܘܙܝܐ; = Zechariah of Merv). While Duval identified Isho‘ Maruzaya with Zechariah Maruzaya, more recent scholarship agrees with Baumstark's assertion that these writers are two separate people. Whether ‘Abdisho‘ is referencing Isho‘ Maruzaya or Zechariah Maruzaya (or possibly a different, otherwise unknown, lexicographer from Merv) at this point remains unclear. See Duval, *Lexicon syriacum* (Collection orientale 17), xx, xxiv; Baumstark, *Geschichte*, 232; Butts, "Isho‘ of Merv," 216. Isho‘ Maruzaya's *Lexicon* does not survive in its original form. While Isho‘ bar ‘Ali re-edited this *Lexicon* to produce his own *Lexicon*, all that remains of the potential original form of Isho‘ Maruzaya's *Lexicon* is one fragment that has been preserved in Bar Bahlul's *Lexicon*. Similarly, all that remains of Zechariah Maruzaya's *Lexicon* are the fragments that are preserved throughout Bar Bahlul's *Lexicon*. These fragments have been edited but remain untranslated.

523 While this is undoubtedly a reference to Gabriel bar Bokhtisho‘ (as first identified by Assemani), who was an Arabic writer, it remains unclear whether Gabriel's fragments in Bar

§180 Elijah of Anbar[524] (first half of the 10th century)—Assemani, ch. 177; Habbi, 122, *1053-1056*

Elijah of Anbar composed
three volumes in meters[525]
and consolations, together with letters,
an apology, and homilies.[526]

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§181 Ḥenanishoʿ bar Seroshway (probably second half of the 9th century)—Assemani, ch. 178; Habbi, 122, *1057*–123, *1060*

Ḥenanishoʿ, bishop
of Ḥirta, who is called Bar Seroshway,
has questions on the text (of Scripture)[527]

Bahlul's *Lexicon* were taken from an earlier *Lexicon* he produced or from one or more of his other works. See Assemani, *BibOr* 3.1., 257; Duval, *Lexicon syriacum* (Collection orientale 17), xvi–xvii; Butts, "Gabriel bar Bokhtishoʿ," 170. These Gabriel fragments have been edited but remain untranslated.

524 This entry was previously largely translated and/or analyzed in Andreas Juckel (transl.), *Der Ktābā d-Durrāšā* (*Ktābā d-Maʾwātā*) *des Elijā von Anbār. Mēmrā I–III* (CSCO 560, Syr. 227; Leuven: Peeters, 1996), xxviii–xxix and idem, "Eliya of al-Anbār," 142. My analysis of this entry draws on Juckel's work.

525 This is likely a reference to the *Book of Exercise* (also known as the *Book of Centuries*). Along with a prologue and an epilogue, this work is comprised of three parts in ten *mēmrē*: Part 1 consists of *Mēmrē* 1–3, Part 2 consists of *Mēmrē* 4–6, and Part 3 consists of *Mēmrē* 7–10. Part 1 has been edited and translated into German. See Andreas Juckel (ed.), *Der Ktābā d-Durrāšā* (*Ktābā d-Maʾwātā*) *des Elijā von Anbār. Mēmrā I–III* (CSCO 559, Syr. 226; Leuven: Peeters, 1996) and idem, *Der Ktābā d-Durrāšā* (CSCO 560). For a list of manuscripts preserving Parts 2–3 (in whole and in part), as well as (other) editions and translations of selections of Parts 1–3, see Juckel, *Der Ktābā d-Durrāšā* (CSCO 559), xiii–l and Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 73.

526 None of these works—namely, the consolations, letters, apology, and homilies—survive.

527 Assemani suggested this was a reference to the anonymous *Questions on the Economy*, which is preserved in ms. Vatican, Syr. 150 (1709), ff. 107^{r}–175^{r}. Reinink critiqued Assemani's view and argued, on the basis of the comparable ms. Vatican, Syr. 504 (1885), f. 78^{r} and ms. Mingana Syr. 556 (ca. 1680), f. 101^{v}, that the work could not be dated any earlier than the 12th century, because the youngest writer quoted in the work is John bar Zoʿbi (§198), thus ruling out the possibility of Ḥenanishoʿ as its author. Unless it can be identified elsewhere, Ḥenanishoʿ's *Questions on the Test* (*of Scripture*) is likely lost. See Reinink, *Studien zur Quellen*, 185, n. 9; Van Rompay, "Ḥenanishoʿ bar Seroshway," 195; Sergey Minov, "Bar Sarōšway on Melchizedek: Reception of Extra-Biblical Material in the East-Syrian Tradition of Scriptural Exegesis," in Lorenzo DiTommaso, Matthias Henze, and William Adler

1060 and phrases, together with interpretations.[528]

§182 Abzod Eskolaya (fl. late 9th century)—Assemani, ch. 179; Habbi, 123, *1061–1064*

Abzod Eskolaya composed
demonstrations of all subjects,
which are arranged in alphabetical order,
(addressed) to a certain friend (named) Qorṭā.[529]

§183 Elijah bar Kanosh (late 10th century)—Assemani, ch. 180; Habbi, 123, *1065–1068*

1065 Elijah bar Kanosh wrote
blessings[530] and *mēmrē* and spoke
on the usefulness of the Psalms[531]
and on the ecclesiastical mysteries.[532]

(eds.), *The Embroidered Bible: Studies in Biblical Apocrypha and Pseudepigrapha in Honour of Michael E. Stone* (Studia in Veteris Testamenti Pseudepigrapha 26; Leiden / Boston: Brill, 2018), 720–721.

528 These phrases, together with interpretations, are a reference to his *Lexicon*. While the original form of this work has not been preserved, it was a primary source for Bar Bahlul's *Lexicon* (§179). The remnants of this work have been reconstructed from Bar Bahlul's *Lexicon*, and it is possible that some entries may well have originally included fragments from earlier writers, though these possible fragments have not been included in the reconstruction. This reconstruction remains untranslated. See George Kiraz, "A Reconstruction of the Lexicon of Ḥenanishoʿ bar Saroshway," in Mario Kozah et al. (eds.), *Beth Qaṭraye: A Lexical and Toponymical Survey* (Gorgias Eastern Christian Studies 58; Piscataway, NJ: Gorgias Press, 2021), 195–422.

529 This work is preserved in ms. Berlin, Sachau 306 (1735), ff. 120^{v}–124^{r}. It remains unedited and untranslated. For a further discussion of this work (including its misattribution to Bazud [late 9th century]), see Baumstark, *Geschichte*, 129 and n. 13.

530 Namely, benedictions, which were likely used at the end of the liturgy.

531 This work was likely an introductory treatise to the book of Psalms, possibly similar in content to the comparable works by Aḥob Qaṭraya (§108), Nathniel of Shirzor (§157), and Ishoʿdad of Merv (§143).

532 None of these works survive.

§184 Elijah I of Ṭirhan (d. 1049)—Assemani, ch. 181; Habbi, 123, *1069–1072*

Mar Elijah I
1070 arranged and wrote judicial decisions,[533]
ecclesiastical questions,[534]
and grammatical *mēmrē*.[535]

§185 John bar Kaldun (fl. late 10th century)—Assemani, ch. 182; Habbi, 124, *1073–1076*

John bar Kaldun composed
a great book on Busnaya[536]

533 This is a reference to a collection of canons on inheritance law, though only chapters 6–12 have been preserved. These remain unedited and untranslated. For a list of manuscripts preserving this collection, as well as a description of this work, see Kaufhold, *Die Rechtssammlung des Gabriel von Basra*, 93–95. There is also an assertion that Elijah I was the final redactor and compiler of the *Synodicon Orientale*, which is preserved in ms. Erbil-Ankawa, O.A.O.C., Syr. 509 (*olim* Alqosh 169), as well as in several later witnesses. See Baumstark, *Geschichte*, 286–287 and Teule, "Eliya I of Ṭirhan," 141. However, this view is not uniform across scholarship. See Hubert Kaufhold, "Sources of Canon Law in the Eastern Churches," in Wilfried Hartmann and Kenneth Pennington (eds.), *The History of Byzantine and Eastern Canon Law to 1500* (History of Medieval Canon Law; Washington, D.C.: Catholic University of America Press, 2012), 309.

534 This may be a reference to a compendious work in Arabic known as *On the Foundations of Religion*. This work remains unedited and untranslated. For the manuscript preserving this text and a brief description of its contents, see Baumstark, *Geschichte*, 286, n. 6. Teule, however, suggests this Arabic work was likely produced by a later writer. See Teule, "Eliya I of Ṭirhan," 141.

535 This is a reference to his *Syriac Grammar*, which was produced for students familiar with Arabic grammars. This work has been edited and/or translated into German and Russian. See Baethgen, *Turāṣ mamlelā suryāyā, oder Syrische Grammatik des Mar Elias von Tirhan* and Рима Гатовна Рылова, *Грамматика сирийского языка Ильи Тирханского XI в.* (Палестинский сборник 14 [77]; Москва: Наука, 1965) (Russian translation only).

536 This is a reference to the hagiographical *Life of Joseph Busnaya*. This Joseph died in 979. This work has been translated into French and Italian. See Jean Baptiste Chabot, "Vie du moine Rabban Youssef Bousnaya, écrite par son disciple Jean Bar-Kaldoun, traduite du syriaque et annotée," *Revue de l'Orient chrétien*, I, 2 (1897): 357–405; I, 3 (1898): 77–121, 168–190, 292–327, 458–480; I, 4 (1899): 380–415; I, 5 (1900): 118–143, 182–200 and Michele Di Monte (transl.), *Bar Giovanni di Kaldun: Rabban Busnaya* (*Vita del monaco Rabban Giuseppe Busnaya*) (Scritti monastici 48; Abbazia di Praglia, Teolo: Edizioni Scritti Monastici, 2015). For a list of other editions and/or translations (in whole and in part) of these works, see Kessel and Pinggéra, *A Bibliography of Syriac Ascetic and Mystical Literature*, 138. Assemani presents "a great book of questions" (ܣܦܪܐ ܪܒܐ ܕܫܐܠܬܐ) and suggests (followed

1075 and also (a book) on the beauty of beauties[537]
and a treatise on the monastic life.[538]

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§186 Elijah of Nisibis (975–1046)—Assemani, ch. 183; Habbi, 124, *1077*–125, *1084*

Elijah bar Shinaya,
metropolitan of Soba,[539]
composed a chronicle,[540]

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by István Perczel) that it is a reference to a book that was condemned at the Synod of Diamper (1599). See Assemani, *BibOr* 3.1., 266, n. 1. While most of this work was destroyed as a result of this Synod, excerpts were copied and have been preserved in three manuscripts of Indian origin. Only the first part of the introductory prayer of this work has been translated into English. For this translation, as well as a discussion of the contents of this work and the manuscripts preserving it, see István Perczel, "Have the Flames of Diamper Destroyed all the Old Manuscripts of the Saint Thomas Christians?", *The Harp* 20 (2006): 101–104 and idem, "What Can a Nineteenth-Century Syriac Manuscript Teach Us about Indian Church History?," *Parole de l'Orient* 33 (2008): 248–253, 261–263. More recently, Ralph Barczok has shown that the surviving excerpts of this condemned book actually originate from the *Life of Joseph Busnaya*, which is something Perczel had not recognized when he published his two articles on John's excerpts. See Ralph Barczok, "Die Vita des Josef Busnaya als Quelle zur Geschichte des 10. Jahrhundert des heutigen Nordirak," (Ph.D. dissertation, Universität Konstanz, 2018). Barczok is currently producing an annotated edition and German translation of the *Life of Joseph Busnaya*.

537 Assemani suggests this is a reference to a collection of thirty-three sayings, which are composed in twelve-syllable meter. They are preserved in ms. Vatican, Syr. 90, ff. 143^{v}–152^{r}, and they remain unedited and untranslated.

538 This may be a reference to the *Life of Joseph Busnaya*, chapter 8, which is a theoretical treatise on the three stages of the monastic life. For a French and Italian translation of this treatise, as well as a forthcoming annotated edition and German translation of this treatise, along with the broader *Life of Joseph Busnaya*, see above (in this entry).

539 Namely, Nisibis.

540 See Debié, *L'écriture de l'histoire en syriaque*, E25., 623–628 and A9., 638–640. This chronicle—a bilingual work in Arabic and Syriac—survives incomplete and has been edited and/or translated into Latin and French. See Brooks, *Eliae metropolitae Nisibeni opus chronologicum* I (CSCO 62–63); Jean Baptiste Chabot (ed. and transl.), *Eliae metropolitae Nisibeni opus chronologicum* II (CSCO 62–63, Syr. 22, 24; Paris: Secrétariat du CorpusSCO, 1909–1910); Louis Joseph Delaporte (transl.), *La chronographie d'Élie Bar-Šinaya, Métropolitain de Nisibe, traduite pour la première fois d'après le manuscrit Add. 7197 du Musée britannique* (Bibliothéque de l'École des Hautes Études, Sciences historiques et philologiques 181; Paris: Librairie Honoré Champion, 1910).

1080 a grammar,[541] *mēmrē*,[542]
⌜four books⌝[543] containing
ecclesiastical judicial decisions,[544]
and letters on all subjects
(written) in Syriac and in Arabic.[545]

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541 This work has been edited and translated into English. See Richard J.H. Gottheil (ed. and transl.), *A Treatise on Syriac Grammar by Mâr(i) Eliâ of Sôbhâ* (Berlin: Wolf Peiser, 1887). This was also the subject of Gottheil's Ph.D. dissertation. See idem (ed. and transl.), *Tûrâs mamllâ sûrjâjâ = A Treatise on Syriac Grammar by Mâr(i) Eliâ of Sôbhâ* (Ph.D. dissertation, Leipzig 1886–1887, Nr. 47; Leipzig: W. Drugulin, 1886).

542 These *mēmrē* were included in the *Abū Ḥalīm*, a part of the *Ḥudrā* (§74) that contains morning and other prayers for individual days of the liturgical year. They remain unedited and untranslated. See, for instance, ms. Cambridge, University Library, Add. 1978 (1785), ff. 46^{r}–49^{r}, 73^{v}–74^{v}, 85^{r}–86^{r}, 96^{v}–97^{v}. There is also an evening prayer of Elijah's that has been preserved. It, too, remains unedited and untranslated. See ms. Erbil-Ankawa, O.A.O.C., Syr. 367 (*olim* Alqosh 150, *olim* Alqosh 71; 1817), 7° and ms. Mingana Syr. 564 (1817), ff. 131^{v}–138^{v}. Baumstark incorrectly cites this Alqosh manuscript as ms. Alqosh 7 (1818), though he likely meant to state ms. Alqosh 71. See idem, *Geschichte*, 288, n. 8. Ms. Alqosh 7 is now ms. Erbil-Ankawa, O.A.O.C., Syr. 20.

543 Habbi incorrectly presents ܟܬܒ̈ܐ ܐܪ̈ܒܥ. Since Assemani pluralizes the former noun, ms. Vatican, Syr. 176 is followed here.

544 While the original Syriac text is no longer extant, this work was translated into Arabic by Abū Sa'id ʿUbaydallāh b. Bakhtishū (980–1060), and one part of this work (on inheritance law) has been preserved. ʿAbdishoʿ bar Brikha (§200) likely used this Arabic translation for his re-translation of this work back into Syriac, which is preserved as chapter 3 of his *Nomocanon*. While the Arabic translation remains unedited and untranslated, the Syriac re-translation had been translated into Latin. For the manuscripts preserving the Arabic translation of this work and a list of Latin translations (in whole or in part) of ʿAbdishoʿ's re-translation, see Georg Graf, *Geschichte der christlichen arabischen Literatur*, vol. 2 (Studi e testi 133; Città del Vaticano: Biblioteca Apostolica Vaticana, 1947), 186–187. For a discussion of the Syriac text of this work and its contents, see Kaufhold, *Die Rechtssammlung des Gabriel von Basra*, 95–97.

545 One Syriac letter has been preserved. While it remains unedited, it has been translated into German. See Bernhard Vandenhoff, "Ein Brief des Elias bar Šinaja über die Wahl des Katholikos Išoʿjahb IV.," *Oriens Christianus* II, 3 (1913): 59–81, 236–262. For the manuscripts preserving this letter, see Baumstark, *Geschichte*, 288, n. 6. Several Arabic letters have also been preserved. For the editions and translations of these letters, as well as lists of manuscripts preserving them, see Monferrer-Sala, "Elias of Nisibis," 733–736, 739–740.

§187 Beh Isho‘ Kamulaya (8th century)—Assemani, ch. 184; Habbi, 125, *1085–1086*

1085 Beh Isho‘ Kamulaya composed
a book on the monastic life.[546]

§188 Moses Karkaya (fl. mid-6th century)—Assemani, ch. 185; Habbi, 125, *1087–1088*

Moses Karkaya composed
a book which is named after his name.[547]

546 This work is preserved incomplete in ms. Washington, The Institute of Christian Oriental Research, Syr. 18 (9th–12th century) and consists of six *mēmrē* (i.e. discourses), part of a collection of chapters on knowledge, and the first several lines of a *madrāshā*. The discourses and chapters on knowledge have been edited and largely translated into English. See Monica J. Blanchard, "Beh Isho‘ Kamulaya's Syriac Discourses on the Monastic Way of Life: Edition, English Translation, and Introduction" (Ph.D. dissertation, The Catholic University of America, 2001), 32–289 (Syriac), 292–366 (English of *mēmrē* 3–6), 367 (English of parts of *mēmrē* 1–2) and idem, "The Syriac Discourses of Beh Isho‘ Kamulaya," in Robin A. Darling Young and Monica J. Blanchard (eds.), *To Train His Soul in Books: Syriac Asceticism in Early Christianity* (CUA Studies in Early Christianity; Washington, D.C.: Catholic University of America Press, 2011), 176–188 (English of parts of *mēmrē* 4–5). *Mēmrē* 1–2, part of the chapters on knowledge, and the *madrāshā* were not translated into English from this manuscript, due to the poor state of the manuscript. Joannes Sanders has published a Dutch translation of these six *mēmrē*, as well as the *madrāshā*, based on ms. Trichur, The Metropolitan Library of the Church of the East 16 (1900), where these *mēmrē* are attributed to Bishoi. Sanders believes this is the author's original name, with the name Beh Isho‘ being either a misspelling or misunderstanding of Bishoi. See Joannes Sanders (transl.), *Zes preken van Mar Bishoi* (*achtste eeuw*) *vertaald uit het Oost-Syrisch* (Heemstede, 2001), 8–65 (*mēmrē* 1–6), 66 (*madrāshā*) and Blanchard, "The Syriac Discourses of Beh Isho‘ Kamulaya," 178. David Phillips is currently producing an edition of the discourses, chapters on knowledge, and *madrāshā*.

547 Namely, Moses Karkaya's. Assemani (followed by Baumstark) proposed that one fragment of this work—entitled the *Beauty of the Ways of Life* (ܫܦܝܪ ܐܘܪܚܬܐ)—may be preserved in the *Arabic Nomocanon* of Elias of Damascus, who may be identified with Elias ibn ʿUbaid, bishop of Jerusalem, who became metropolitan of Damascus in 893. See Assemani, *BibOr* 3.1., 276, n. 2; Baumstark, *Geschichte*, 122–123; Kaufhold, "Sources of Canon Law in the Eastern Churches," 309. Assemani published the Arabic text of this fragment with a Latin translation. See ibid., *BibOr* 3.1., 276, n. 2.

§ 189 John Harmis (first half of the 7th century)—Assemani, ch. 186; Habbi, 125, *1089–1090*

John Harmis arranged
1090 *mēmrē* by meters.[548]

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§ 190 Emmanuel bar Shahhare (d. 980)—Assemani, ch. 187; Habbi, 125, *1091–1094*

Emmanuel the doctor
wrote a book on the Six Days
in *mēmrē* (which) are balanced in meters,[549]
also teachings and explanations.[550]

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§ 191 Gabriel of Shabokost (late 10th century)—Assemani, ch. 188; Habbi, 126, *1095–1098*

1095 Gabriel, bishop
of Shabokost,[551] wrote questions,
teachings, disputations,
and homilies, also consolations.[552]

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548 Two *mēmrē* have been preserved in ms. Vatican, Syr. 184 (1562), ff. 240^{v}–244^{v}. These remain unedited and untranslated.

549 This is a reference to the *Hexaemeron*, which consists of twenty-eight *mēmrē* that are written in both twelve and seven-syllable meter. This work discusses both the six days of creation and salvation history. See Van Rompay, "Emmanuel bar Shahhare," 143. Select *mēmrē* from this work have been published. See Jacques E. Manna, *Morceaux choisis de littérature araméenne*, vol. 2 (Mosul: Imprimerie des pères dominicains, 1901), 143–207 (Syriac excerpts of *Mēmrē* 5, 6, 9, 10, 11, 12) and A. Sana, "Ḥilq al-insān li-ʿImmanu'il bar Šahāre," *Journal of the Iraq Academy, Syriac Corporation* 11 (1987): 176–237 (Arabic translation of *Mēmrā* 11, accompanied by a facsimile edition of the Syriac). Sergey Minov is currently producing an edition of *Mēmrā* 26. For a list of manuscripts (and their recensions) preserving this work, see Erik ten Napel, "Some Remarks on the Quotations from Emmanuel bar Shahhare's Hexaemeron in Ishaq Šbadnaya's Prose-Commentary on the Divine Providence," *Studia Patristica* 20 (1989): 204, n. 3.

550 These works—namely, the teachings and explanations—do not survive.

551 Habbi misspells this noun as ܒܫܒܘܩܘܬ. Assemani is followed here.

552 None of these works survive.

§ 192 Synods of the Western (Christians)—Assemani, chs. 189–190; Habbi, 126, *1099–127, 1106*

The Synods of the Western (Christians are those)
of the Apostles,[553] Nicaea,[554]
Byzantium,[555] Gangra,[556]
Ephesus, that[557] unjust (one),[558]
Chalcedon,[559] and Antioch.[560]
(There are) also the laws of the Greek emperors,
which Constantine,[561] Leon,[562]
and Theodosius the Great[563] sanctioned.[564]

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553 This is a reference to the Council of Jerusalem, which is described in Acts 15.

554 This is a reference to the First Council of Nicaea, which was convened in 325.

555 This is likely a reference to the First Council of Constantinople, which was convened in 381.

556 Gangra was a city in Paphlagonia, a region in north-central Anatolia (modern Turkey). See Payne Smith, *Thesaurus Syriacus*, vol. 1, col. 749. This is a reference to the Synod of Gangra, which was convened ca. 340–342.

557 Habbi incorrectly presents ܐܡ. Assemani is followed here.

558 Habbi incorrectly prefixes a ܪ to "unjust (one)" (ܥܘܠܐ ܠܐ). Assemani is followed here. This is a reference to the Council of Ephesus, which was convened in 431 and which deposed Nestorius (§ 21).

559 Habbi incorrectly presents "an adherent of the Council of Chalcedon" (ܡܠܟܝܐ). Assemani is followed here. This is a reference to the Council of Chalcedon, which was convened in 451.

560 This is likely a reference to the Synod of Antioch, which was convened in 341. For a reception history of the canons of the Greek synods by East Syriac synods and writers, see Kaufhold, "Sources of Canon Law in the Eastern Churches," 297–299.

561 Namely, Constantine the Great (r. 306–337).

562 Namely, Leo the Great (r. 440–461).

563 Preceding "Great" (ܪܒܐ), Habbi incorrectly presents ܐܡ. Beth Qelayta is followed here. Assemani and ms. Vatican, Syr. 176 present "the illustrious (ones)" (ܝܩܪܐ). Theodosius the Great reigned 379–395.

564 This is a reference to the *Syro-Roman Lawbook*, which is referred to as the laws of these three emperors in various versions. This work has been edited twice and translated into German twice. See Karl Georg Bruns and Eduard Sachau (eds. and transls.), *Syrisch-römisches Rechtsbuch aus dem fünften Jahrhundert* (Leipzig: F.A. Brockhaus, 1880) and Walter Selb and Hubert Kaufhold (eds. and transls.), *Das syrisch-römische Rechtsbuch*, 3 vols. (Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse, Denkschriften 295 = Veröffentlichungen der Kommission für Antike Rechtsgeschichte 9; Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2002). There is also an English translation, accompanied by a facsimile edition of the Syriac. See Arthur Vööbus (ed. and transl.), *The Syro-Roman Lawbook: The Syriac Text of the Recently Discovered*

§ 193 Synods of the Eastern (Christians)—Assemani, ch. 191; Habbi, 127, *1107–1112*

The Synods of the Eastern (Christians[565] are)
that of Isaac,[566] Barṣawma,[567]
Mar Aba,[568] Ezekiel,[569]
Joseph,[570] Ishoʿyahb,[571]
and also Mar Timothy,[572]
Ishoʿ bar Nun,[573] and John.[574]

§ 194 Writers of Laws—Assemani, ch. 192; Habbi, 127, *1113*–128, *1122*

Also, the laws of Simeon and Ishoʿbokht,
metropolitans of Fars,[575]
ʿAbdishoʿ and George,

Manuscripts Accompanied by a Facsimile Edition and Furnished with an Introduction and Translation (Papers of the Estonian Theological Society in Exile 36; Stockholm: Estonian Theological Society in Exile, 1982–1983).

565 The reports and canons of these Synods have been edited and translated into English and Latin. See Melloni and Ishac, *The Synods of the Church of the East* and ʿAbdishoʿ bar Brikha's *Nomocanon* (§ 200).

566 The Synod of Isaac was convened in 410.

567 This is a reference to the Synod of Beth Lapat, which was convened in 484.

568 The Synod of Aba I was convened in 544.

569 The Synod of Ezekiel was convened in 576.

570 The Synod of Joseph was convened in 554.

571 The Synod of Ishoʿyahb I was convened in 585.

572 This is a reference to a provincial synod, which was convened in 782, and a general synod, which was convened in 790. Timothy I (§ 86) also convened a third synod in 804, of which nothing further is known.

573 The Synod of Ishoʿ bar Nun was convened in 820.

574 This is a reference to the Synod of John bar Abgare, which was convened in 900. For a brief overview of these synods (as well as other East Syriac synods) and the reception history of the *Synodicon Orientale*, see Kaufhold, "Sources of Canon Law in the Eastern Churches," 301–303 and Josephus Simonius Assemani (ed. and transl.), *Bibliotheca orientalis Clementino-Vaticana, in qua manuscriptos codices syriacos, arabicos, persicos, turcicos, hebraicos, samaritanos, armenicos, æthiopicos, Graecos, ægyptiacos, ibericos & malabaricos*, 3.2 (Roma: Typis Sacrae Congregationis de Propaganda Fide, 1728), clxxv–cxc.

575 Namely, Simeon of Revardashir (mid-7th century) and Ishoʿbokht of Revardashir. Simeon's lawbook has been edited twice and translated into German and English. See Sachau, *Syrische Rechtsbücher*, vol. 3, 203–253; Amir Harrak, "The Code of Law of Simeon, Bishop of Rev-Ardashir: Presentation and Translation," *Journal of the Canadian Society for Syriac Studies* 17 (2017): 49–68; idem (ed. and transl.), *The Law Code of Simeon, Bishop of Rev-*

metropolitans of Assyria,[576]
the two parts of the collection
of Gabriel, metropolitan of Baṣra,[577]
another (collection) of Catholicos
Mar Elijah I,[578]
and the four (books) of Elijah of Soba,[579]
who is known as Bar Shinaya.[580]

§ 195 Anonymous writings—Assemani, ch. 193; Habbi, 128, *11*23–129, *11*30

We have books whose
authors' names are not mentioned:
a book of illumination
and a book of the Union.
Again, we have histories,
which are more than two hundred,[581]
apart from these which are written
in the two books of Paradise.[582]

Ardashir (Texts from Christian Late Antiquity 57; Piscataway, NJ: 2020). For Isho'bokht's lawbook, see § 130.

576 Namely, 'Abdisho' bar Bahrīz and George of Arbela (10th century). For 'Abdisho''s lawbook, see § 105. Concerning George, he produced a compendium on inheritance law, which remains unedited and untranslated. For two lists of manuscripts preserving this work, see Baumstark, *Geschichte*, 239, n. 2 and Kaufhold, *Die Rechtssammlung des Gabriel von Basra*, 95, n. 423. George also produced a work on marital law, which only survives as fragments in later works, such as 'Abdisho' bar Brikha's *Order of Ecclesiastical Laws* (§ 200). These fragments have not been collected or studied. See Kaufhold, "Sources of Canon Law in the Eastern Churches," 307.

577 For Gabriel's collection of civil and ecclesiastical laws, see § 139.

578 For Elijah I's collection of canons on inheritance law, see § 184.

579 Namely, Nisibis.

580 For Elijah of Nisibis's four-volume canonical collection, see § 186.

581 There is no consensus on the number of these histories: Assemani and ms. Vatican, Syr. 176 present "three hundred" (ܬܠܬ ܡܐܐ), while Beth Qelayta and Ecchelensis present "two hundred" (ܡܬ̈ܐ). Habbi presents ܡ̈ܐ, which is likely an incorrect presentation of ܡ̈ܬ̈ܐ. Beth Qelayta is followed here. Assemani lists a number of anonymous works preserved in the Syriac and Arabic manuscripts held in the Vatican Library that could potentially be the works to which 'Abdisho' is referring in this entry. However, none of these proposals can be substantiated. See Assemani, *BibOr* 3.1., 280 (n. 1)-287.

582 This may be a reference to the *Book of the Paradise of the Fathers*, though that text encompasses three works, two of which are histories. See § 46 and Assemani, *BibOr* 3.1., 287, n. 1.

§196 Elijah III Abū Ḥalīm (late 12th century)—Assemani, ch. 194; Habbi, 129, *1131–1134*

Mar Elijah III
wrote homilies[583] and letters,[584]
and he amended and wrote the prayers
which (are recited) between the Sessions and at Matins.[585]

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§197 Isho'yahb bar Malkon (late 12th / early 13th century)—Assemani, ch. 195; Habbi, 129, *1135–1138*

1135 Mar Isho'yahb bar Malkon
of Soba[586] has
grammatical questions,[587] *mēmrē*,[588]
and letters,[589] together with *'onyātā*.[590]

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583 These homilies were written in Arabic. For a list of editions and translations of these homilies, as well as their underlying manuscripts, see Graf, *Geschichte der christlichen arabischen Literatur*, vol. 2, 203–206.

584 One letter has been preserved in ms. Vatican, Syr. 97 (1505), ff. 109^{r}–114^{v}. It remains unedited and untranslated.

585 These amended and original prayers are referred to as the *Abū Ḥalīm*, which is part of the *Ḥudrā* (§74). These prayers have been edited and translated into German. See Gustav Ernst Samuel Diettrich (ed. and transl.), *Des nestorianischen Patriarchen Elias III. Abu Ḥalim Gebete zu den Morgengottesdiensten der Herrenfeste* (Leipzig: Otto Harrassowitz, 1931). These prayers are also presented throughout the standard editions of the *Ḥudrā*, as edited by Darmo and Bedjan. For a list of manuscripts preserving the *Abū Ḥalīm*, see Baumstark, *Geschichte*, 289, n. 2.

586 Namely, Nisibis.

587 This is likely a reference to two works: 1) the *Net of Points*, which is a metrical grammatical treatise, and 2) the *Elucidation in Syriac Grammar*, which is written in Syriac and Arabic. Both works remain unedited and untranslated. For the former grammar, see ms. Paris, BnF Syr. 370 (*olim* Seert 101; 1569), ff. 174^{r}–187^{r}; ms. British Library, Add. 25,876 (16th century), ff. 276^{v}–290^{v}; ms. Paris, BnF Syr. 369 (*olim* Seert 98; 1755), ff. 114^{v}–125^{v}. For the latter grammar, see ms. Paris, BnF Syr. 370 (*olim* Seert 101), ff. 2^{v}–173^{v}; Tübingen, ms. or. Quart. 1050 (1653), ff. 2^{v}–107^{r}; ms. Vatican, Syr. 150 (1709), ff. 200^{r}–215^{v}.

588 These *mēmrē* do not survive.

589 One letter, written in Arabic, survives incomplete in ms. Vatican, Ar. 180 (13th century), ff. 222^{r}–228^{v}. It has been published, with an accompanying Latin translation. See Assemani, *BibOr* 3.1., 297 (n. 1)-303.

590 These *'onyātā* do not survive.

§ 198 John bar Zoʿbi (12th / 13th century)—Assemani, ch. 196; Habbi, 130, *1139–1142*

John of Zoʿbi compiled
grammatical writings
and adapted and wrote one volume,[591]
again, also metrical *mēmrē*.[592]

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§ 199 Solomon of Baṣra (fl. 1222)—Assemani, ch. 197; Habbi, 130, *1143–1146*

Solomon Kalṭāyā of Baṣra
wrote the *Book of the Bee*,[593]
(a book) on the form of heaven and earth,[594]
small *mēmrē*,[595] and prayers.[596]

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591 While this *Grammar* has been studied (primarily by George Bohas), the work as a whole remains unedited and untranslated. For a list of manuscripts preserving this work, see Baumstark, *Geschichte*, 310, n. 12. Margherita Farina is currently producing an annotated edition and French translation of this work.

592 A number of metrical works (on a variety of subject matters) have been preserved. A few of these works (on liturgical topics) have been edited and/or translated (in whole or in part) into English, French, Arabic, and Russian. See Badger, *The Nestorians*, vol. 2, 151–153 (English only); Albert Khoraiche, "L'explication de tous les mystères divins de Yohannan Bar Zo'bi, selon le manuscrit Borgianus Syriacus 90," *Euntes Docete* 19 (1966): 386–426 (French only); Jacques Isaac, "Le baptême et le levain sacré par Joḥannan bar Zoʿbi," *Bayn al-Nahrayn* 16 [61–62] (1988): 108–131 (facsimile edition of the Syriac and Arabic translation); Thomas Mannooramparampil (transl.), *John ba Zoʿbi. Explanation of the Divine Mysteries* (Oriental Institute of Religious Studies India 157; Kottayam: Oriental Institute of Religious Studies, 1992) (English only); Nikolai Nikolaevich Seleznyov (ed. and transl.), *Yōḥannān Bar Zōʿbī and his "Explanation of the Mysteries": Critical Text, Russian Translation from Syriac, and Investigation* (Moscow: Russian State University for the Humanities, 2014) (includes an edition of the Syriac text and Russian translation). For lists of manuscripts preserving John's metrical works, see Baumstark, *Geschichte*, 311, n. 1–12.

593 This work has been edited and/or translated into Latin and English. See Joseph Maria Schönfelder (transl.), *Salomonis episcopi Bassorensis liber Apis: Syriacum Arabicumque textum Latine vertit notis illustravit* (Bamberg: O. Reindl, 1866) (Latin only) and Budge, *The Book of the Bee*.

594 This book does not survive.

595 These *mēmrē* do not survive.

596 One of these prayers has been edited and translated into English. See Anton Pritula, "The Last Hymn of the Praying (Rogation) of the Ninevites," in Martin Tamcke (ed.), *Orientalische Christen und Europa: Kulturbegegnung zwischen Interferenz, Partizipation und*

§ 200 ʿAbdishoʿ bar Brikha[597] (d. 1318)—Assemani, ch. 198; Habbi, 130, *1147–133, 1178*

The books which I,
weak ʿAbdishoʿ of Soba,[598] composed:
a book (consisting) of a commentary on the text of Scripture–
on the Old (Testament), also on the New (Testament),
a book (called) *Catholicos*
on the admirable (divine) providence,[599]
a book of meters,[600]
which is called the *Paradise of Eden*,[601]
a concise collection
of synodical canons,[602]

Antizipation (Göttinger Orientforschungen, I. Reihe: Syriaca 41; Wiesbaden: Harrassowitz Verlag, 2012), 173–186. For a list of manuscripts preserving Solomon's other prayers (which remain unedited and untranslated), see Baumstark, *Geschichte*, 309, n. 5–7.

597 This entry was previously largely translated and/or analyzed in Kaufhold, "The Nomocanon of Metropolitan ʿAbdisoʿ of Nisibis," xviii–xix and Rassi, *Christian Thought in the Medieval Islamicate World*, 9–16. My analysis of this entry draws on Kaufhold and Rassi's work.

598 Namely, Nisibis.

599 These works—namely, the book consisting of a commentary and the book called *Catholicos*—do not survive.

600 Preceding "of meters" (ܡܬܪ̈ܓܡܢ), Habbi incorrectly presents ܐܡ. Assemani is followed here.

601 This work has been edited twice and partially translated into English. See Joseph of Beth Qelayta (ed.), *Pardaysa da-ʿden* (1st ed., Urmia, 1916; 2nd ed., Mosul, 1928; 3rd ed., Chicago, 1988); Gabriel Cardahi, *Pardaisa dha Edhen seu Paradisus Eden: Carmina auctore Mâr Ebed Isô Sobensi, primum edidit et notis instruxit* (Beriti: Typographia Catholica PP. Soc. Jesu, 1889); Frederick Victor Winnett, "The Paradise of Eden: A Syriac Work Composed by Abhdisho in the Thirteenth-Century" (Ph.D. dissertation, University of Toronto, 1929). For a list of pre-1916 editions (each of which is only a partial edition), see Helen Younansardaroud, "ʿAḇdīšōʿ Bar Brīḵā's († 1318) Book of Paradise: A Literary Renaissance?," in Herman G.B. Teule et al. (eds.), *The Syriac Renaissance* (Eastern Christian Studies 9; Leuven / Paris / Walpole, MA: Peeters, 2010), 199–201. More recently, this work has been re-edited and translated into German. See Helen Younansardaroud (ed. and transl.), *ʿAḇdīšōʿ Bar Brīḵå. Das Buch vom Paradies von Eden: herausgegeben, übersetzt und kommentiert* (CSCO 693, Syr. 268; Leuven: Peeters, 2022).

602 This is a reference to the *Nomocanon*. A facsimile edition of the earliest surviving manuscript preserving this work has been published. See István Perczel, *The Nomocanon of Abdisho of Nisibis: A Facsimile Edition of MS 64 from the Collection of the Church of the East in Thrissur* (Syriac Manuscripts from Malabar 1; Piscataway, NJ: Gorgias Press, 2009). For a list of editions and translations (in whole or in part) of this work, see Kaufhold, "The Nomocanon of Metropolitan ʿAbdisoʿ of Nisibis," xxix–xxx.

a book of *shāh-marwārīd*,[603]
which I wrote in Arabic,[604]
the *Book of the Pearl*
on the truth of the Faith,[605]
a book of the hidden secrets
of the philosophy[606] of the Greeks,
a book (called) *Scholastics*,[607]
which (is) a refutation of all heresies,[608]
a book on the order of
ecclesiastical rules and laws,[609]
(a book) which has twelve *mēmrē* in it
(and) containing all teachings,[610]

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603 Meaning "the royal pearl."

604 While this book does not survive, Kaufhold suggests it is likely identical to the Arabic work, *Book on the Foundations of the Religion*. See idem, "The Nomocanon of Metropolitan ʿAbdisoʿ of Nisibis," xix–xx. This latter work has been edited and translated into English and Italian. See Željko Paša, "Kitāb farāʾid al-fawāʾid fī uṣūl ad-dīn wal-ʿaqāʾid, 'Book of the Pearls of Utility On the Principles of the Religion and Dogmas' of ʿAḇdīšūʿ bar Brīḵā, Metropolitan of Nisibis († 1318). Critical Edition: Arabic Text with Translation, Study and Apparatus Criticus," (Ph.D. dissertation, Pontificium Institutum Orientale, 2013) and Gianmaria Gianazza (transl.), *Testi teologici di Ebedjesu* (Patrimonio culturale arabo cristiano 15; Bologna: Gruppo di Ricerca Arabo-Cristiana, 2018), 39–227.

605 This work has been edited and/or translated into Latin and English. See Mai, *Scriptorum veterum nova collectio*, vol. 10.2, 317–341 (Syriac), 342–366 (Latin); Badger, *The Nestorians*, vol. 2, 380–422; *Kthabhona d-phartuthe* [*Book of Crumbs*] (Urmia: Press of the Archbishop of Canterbury Mission, 1898), 34–38 (a partial edition); Joseph of Beth Qelayta. ܟܬܒ ܐܘܨܪ ܕܪܙܐ ܕܡܪܓܢܝܬܐ, 2nd ed., 2–99; Shimun, *The Book of Marganitha*, xxiii–120.

606 Habbi incorrectly presents the plural form of this noun. Assemani is followed here.

607 Habbi and Assemani present two different incorrect singular forms of this noun. Since the spelling of the pluralized form in ms. Vatican, Syr. 176 is unclear at this point, Beth Qelayta is followed here, though (following ms. Vatican, Syr. 176) a seyame has been added.

608 These works—namely, the book of hidden secrets and the book called *Scholastics*—do not survive.

609 This is a reference to the *Order of Ecclesiastical Laws*. It has been edited and/or translated into German and Latin. See Hubert Kaufhold (ed. and transl.), *Ebedjesus von Nisibis "Ordo iudiciorum ecclesiasticorum": Eine Zusammenstellung der kirchlichen Rechtsbestimmungen der ostsyrischen Kirche im 14. Jahrhundert* (Eichstätter Beiträge zum Christlichen Orient 7; Wiesbaden: Harrassowitz Verlag, 2019) and Jacques Marie Vosté (transl.), *"Ordo iudiciorum ecclesiasticorum" collectus, dispositus, ordinatus et compositus a Mar ʿAbdišoʿ, metropolita Nisibis et Armeniae, latine interpretatus* (Codificazione canonica orientale: Fonti; Serie II, Fascicolo 15: Caldei—diritto antico 2; Città del Vaticano: Typis Polyglottis, 1940) (Latin only).

610 This book does not survive.

homilies, together with consolations,[611]
mēmrē on various (subjects),[612]
a translation[613] of the letter of the great
(and) admirable Aristotle,
which he wrote[614] to Alexander[615]
on the great art,[616]
various letters
composed on[617] multiple subjects,[618]
a solution to difficult questions,[619]
riddles, chapters, and proverbs.[620]

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611 33 homilies (or expository anthems) are linked to ʿAbdishoʿ, and they have been edited, though they remain untranslated. For the bibliographic details of the 1968 edition (by George of Beth Benjamin of Ashita), its base manuscripts, and a further discussion, see Alessandro Mengozzi and Danilo Pastore, "The Late East-Syriac Genre of the Turgāmā: Forms, Function, Vitality in the Liturgy," *Христианский Восток* 8 [14] (2017): 171–186. Mengozzi and Pastore do not mention the 35 homilies attributed to ʿAbdishoʿ and listed in Amir Harrak, *Catalogue of Syriac and Garshuni Manuscripts: Manuscripts Owned by the Iraqi Department of Antiquities and Heritage* (CSCO 639, Subs. 126; Leuven: Peeters, 2011), 60–65. It remains unclear how or if these two collections of homilies are connected.

612 Two of these *mēmrē* have been preserved: 1) a work on time calculation and calendrical knowledge and 2) the *Catalogue of Books*. For a list of manuscripts preserving the former, which remains unedited and untranslated, see Baumstark, *Geschichte*, 324–325, n. 1. For the editions and earlier translations of the latter, see Introduction.

613 For a discussion of ܬܪܓܡ being rendered as "translated," rather than one of its more usual meanings, such as "explanation" or "commentary," see Salam Rassi, "Alchemy in an Age of Disclosure: The Case of an Arabic Pseudo-Aristotelian Treatise and its Syriac Christian 'Translator'," *Asiatische Studien / Études asiatiques* 75:2 (2021): 559–560.

614 Habbi incorrectly presents the aphʿel 3ms form ܐܦܗܪ. Assemani is followed here.

615 Habbi incorrectly presents ܠܐܠܟܣܢܕܪܘܣ. Assemani is followed here.

616 Namely, alchemy. For the manuscripts preserving this text, see Fuat Sezgin, *Geschichte des arabischen Schrifttums*, vol. 4 (Leiden: Brill, 1971), 102. For an analysis of this text, see Rassi, "Alchemy in an Age of Disclosure," 545–609. Salam Rassi is currently producing an annotated edition and English translation of this letter.

617 Habbi incorrectly omits the prefixed ܒ. Assemani is followed here.

618 These various letters do not survive.

619 Rassi suggests this may be a reference to ʿAbdishoʿ's explanation of the poem by Simeon of Shanqlāband (fl. early 13th century), namely, the *ʿOnita of Mar Simeon of Shanqlāband d-pashqāh Mar ʿAbdishoʿ*. This work is preserved in ms. Vatican, Syr. 187 (1669), ff. 1^{v}–15^{r}. It remains unedited and untranslated.

620 These works—namely, the riddles, chapters, and proverbs—do not survive.

Conclusion—Assemani, ch. 199; Habbi, 133, *1179*–134, *1190*[621]

As we found these (things),
we have set (them) forth,[622] numbered, and wrote (them) down,
and by them we have also opened the door of contemplation
for the lovers of learning.[623]
All have spoken by means of the Spirit,
as the Apostle Paul bore witness.
May their prayer guard and clothe
the sheep[624] of Christ and us with glory.
May their memory be forever,
for they gave light[625] to the Church with their instruction,
and they enriched its children[626] with their advantage.
[1190] Glory to the Spirit who enriches them.

621 Habbi, *Fihris*, 134 does not include line numbers. For the purposes of this translation, only line number 1190 has been supplied and is presented in brackets.

622 Habbi incorrectly presents this verb as a pe'al perfect mp active participle: "they are setting forth" (ܡܫܬܕܪܝܢ). Beth Qelayta is followed here.

623 Assemani presents the following for lines 1180–1182: "—a catalogue of books, which we wrote down—we have exhibited (them) for the contemplation of people, (and) we have set (them) forth for the lovers of learning" (ܟܬܒܐ ܕܟܢ ܠܡܢ: ܚܙܝܢ ܟܘ ܠܡܣܒܪ ܒܢܝ ܐܢܫ: ܘܫܪܝܢ ܟܘ ܠܡܦܫ ܠܪܚܡܝ ܣܦܪܐ).

624 Habbi presents ܠܚܬܐ. The spelling presented in Assemani is followed here.

625 Habbi incorrectly presents the 3ms form of this aph'el verb: "it gave light" (ܐܫܪܐ). Assemani is followed here.

626 Habbi incorrectly presents a 3ms pronominal suffix on this noun: ܒܢܗ. Assemani is followed here.

End Title

End of the *mēmrā* which contains an enumeration of all the ecclesiastical books, which is written by Mar ʿAbdishoʿ, metropolitan of Soba[627] and of Armenia.
And to God be glory and thanksgiving![628]

627 Namely, Nisibis.

628 Habbi also lists the variant ending lines of four of his sources, though he omits the initial three words of his first source listed; these words are restored in the following:

For ms. Vatican, Syr. 176 (ڪ): "End of this *mēmrā*, and to God the glory and on us be his mercies forever and ever. Amen and amen" (ܣܘܦܐ ܡܐܡܪܐ ܕܡܢ ܥܒܕܝܫܘ ܥ̈ ܠܐܠܗܐ ܬܫܒ̈ܘܚܬܐ ,ܘܠܢ ܪ̈ܚܡ̈ܘܗܝ ܥܠ̈ܡ ܥ̈ܠܡ̈ܝܢ ܐܡܝܢ ܘܐܡܝܢ).

For ms. Berlin, Sachau 312 (ڏ): "End of the *mēmrā* which contains an enumeration of all the ecclesiastical books, which is written by the Holy Mar ʿAbdishoʿ, metropolitan of Soba and of Armenia, who is Bar Brikha" (ܣܘܦܐ ܡܐܡܪܐ ܕܡܢ ܥܒܕܝܫܘ ܥ̈ ܩܕ̈ܝܫ ܡܪܝ ܒܪ ܒܪܝܟܐ ܡܛܪܦܠܝܛܐ ܕܨܘܒܐ ܘܐܪ̈ܡܢ̈ܝ ܕܗܘ ܒܪ ܒܪܝܟܐ).

For the Chaldean Metropolitanate of Mosul manuscript (ڡ): "End" (ܣܘܦ).

For Assemani, *BibOr* 3.1. (ڡ), Habbi states, "It does not have (one)" (ܠܝܬ ܠܗ).

APPENDIX 1

The Numbered Entries and Writers in Alphabetical Order

§ 58 Aba I
§ 85 Aba II of Kashkar
§ 83 Aba of Kashkar
§ 105 ʿAbdishoʿ bar Bahrīz
§ 200 ʿAbdishoʿ bar Brikha
§ 137 ʿAbdishoʿ bar ʿEqarbe
§ 135 ʿAbdmeshiḥa of Ḥirta
§ 129 Abraham bar Dashandad
§ 132 Abraham bar Lipeh
§ 156 Abraham bar Qardaḥe
§ 107 Abraham of Baṣra
§ 141 Abraham of Beth Ḥale
§ 55 Abraham of Beth Rabban
§ 100 Abraham of Maḥoze
§ 125 Abraham of Nathpar
§ 159 Abraham Qaṭina
§ 165 Abraham Saba
§ 144 Abū Nūḥ
§ 182 Abzod Eskolaya
§ 108 Aḥob Qaṭraya
§ 128 Aḥudemmeh
§ 133 Alexander of Mabbug
§ 42 Ammonas
§ 138 Andrew of Samosata
§ 195 Anonymous writings
§ 153 Anush of Pirozshabor
§ 119 Aphnimaran
§ 60 Aphrahat the Persian Sage
§ 23 Aquilinus
§ 170 Ara
§ 31 Arniyastate'os
§ 13 Athanasius of Alexandria
§ 151 Athqen the Solitary
§ 121 Babai of Mʿarre
§ 114 Babai of Nisibis
§ 66 Babai the Great
§ 111 Babai the Persian
§ 174 Bar Daqnana
§ 171 Bar Doqsin
§ 94 Barḥadbshabba ʿArbaya
§ 167 Bar Sahde of Karka
§ 104 Barṣawma of Karka
§ 54 Barṣawma of Nisibis
§ 162 Bar Shehaq
§ 24 Basil
§ 14 Basil of Caesarea
§ 187 Beh Ishoʿ Kamulaya
§ 154 Budh the Periodeutes
§ 6 Clement of Rome
§ 73 Cyprian of Nisibis
§ 96 Cyrus of Edessa
§ 25 Cyrus the Greek
§ 147 Dadishoʿ I
§ 67 Dadishoʿ Qaṭraya
§ 163 Damanis
§ 9 Damasus of Rome
§ 172 Daniel bar Maryam
§ 106 Daniel bar Ṭubanitha
§ 155 Daniel of Reshʿayna
§ 176 David of Beth Rabban
§ 109 Denḥa
§ 4 Diatessaron of Tatian, The
§ 19 Diodore of Tarsus
§ 62 Disciples of Aba I, The
§ 184 Elijah I of Ṭirhan
§ 196 Elijah III Abū Ḥalīm

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§ 183 Elijah bar Kanosh
§ 180 Elijah of Anbar
§ 79 Elijah of Merv
§ 186 Elijah of Nisibis
§ 91 Elishaʿ bar Quzbaye
§ 158 Elishaʿ bar Sabine
§ 190 Emmanuel bar Shahhare
§ 75 ʿEnanishoʿ
§ 87 Ephrem of Elam
§ 52 Ephrem the Syrian
§ 34 Epiphanius of Salamis
§ 127 ʿEqebshma
§ 12 Eusebius of Caesarea
§ 36 Eusebius of Emesa
§ 33 Eutherius of Tyana
§ 40 Evagrius Ponticus
§ 81 Gabriel Arya
§ 139 Gabriel of Baṣra
§ 78 Gabriel of Hormizdshir
§ 191 Gabriel of Shabokost
§ 102 Gabriel Qaṭraya
§ 80 George I
§ 152 George Neshraya
§ 126 Gregory of Cyprus
§ 16 Gregory of Nazianzus
§ 15 Gregory of Nyssa
§ 166 Gregory of Shushtre
§ 113 Habib the Solitary
§ 179 Ḥasan bar Bahlul, Ishoʿ bar ʿAli, Maruzaya, and Gabriel bar Bokhtishoʿ
§ 59 Ḥenana of Adiabene
§ 82 Ḥenanishoʿ I
§ 84 Ḥenanishoʿ II
§ 181 Ḥenanishoʿ bar Seroshway
§ 61 Hiba, Komi, and Proba
§ 8 Hippolytus of Rome
§ 89 Ḥunayn ibn Isḥāq
§ 10 Ignatius of Antioch
§ 122 Interpreter of the Turks
§ 26 Irenaeus of Tyre
§ 70 Isaac of Nineveh
§ 41 Isaiah of Scetis
§ 90 Ishoʿ bar Nun
§ 130 Ishoʿbokht of Revardashir
§ 143 Ishoʿdad of Merv
§ 131 Ishoʿdnaḥ of Baṣra
§ 120 Ishoʿpanah Qaṭraya
§ 72 Ishoʿyahb I of Arzun
§ 71 Ishoʿyahb II of Gdala
§ 74 Ishoʿyahb III of Adiabene
§ 197 Ishoʿyahb bar Malkon
§ 48 Jacob
§ 168 Jacob of Edessa
§ 103 Jacob Qleṭaya
§ 39 John
§ 116 John Azraq
§ 175 John bar Abgare
§ 185 John bar Kaldun
§ 178 John bar Kamis
§ 124 John bar Penkaye
§ 198 John bar Zoʿbi
§ 17 John Chrysostom
§ 140 John Garmqaya
§ 189 John Harmis
§ 56 John of Beth Rabban
§ 117 John of Dailam
§ 69 John of Dalyatha
§ 146 John of Nineveh
§ 47 John the Solitary
§ 177 John the Stylite of Litarba
§ 68 Joseph Ḥazzaya
§ 7 Julius Africanus
§ 145 Kendi
§ 3 Letters of Paul, The
§ 43 Macarius of Alexandria
§ 37 Macarius of Egypt
§ 99 Mari the Persian
§ 38 Mark the Monk
§ 57 Marutha of Maypherqaṭ

§ 118 Maryahb
§ 76 Michael Badoqa
§ 95 Mika Gramkaya
§ 50 Miles
§ 188 Moses Karkaya
§ 150 Mshiḥa-Zekha
§ 53 Narsai
§ 157 Nathniel of Shirzor
§ 21 Nestorius
§ 2 New (Testament), The
§ 45 Nilus of Ancyra
§ 1 Old (Testament), The
§ 46 Palladius and Jerome
§ 101 Paul of Anbar
§ 65 Paul of Nisibis
§ 97 Paulona
§ 27 Philotheus
§ 134 Proclus of Constantinople
§ 5 Pseudo-Dionysius the Areopagite
§ 18 Pseudo-Methodius of Olympus / Methodius of Olympus
§ 148 Quryaqos of Nisibis
§ 88 Sahdona / Martyrius
§ 98 Sergius
§ 64 Sergius of Resh'ayna
§ 44 Sextus
§ 112 Shahdost
§ 110 Shaliṭa of Resh'ayna
§ 123 Shubḥalmaran
§ 169 Simeon Barqaya
§ 49 Simeon bar Ṣabba'e and Aqaq
§ 149 Simeon bar Ṭabaḥe
§ 92 Simeon Garmqaya
§ 115 Simeon of Taibutheh
§ 160 Simeon Qurdalḥnaya
§ 29 Socrates Scholasticus
§ 199 Solomon of Baṣra
§ 142 Solomon of Ḥdatta
§ 93 Sourin the Interpreter
§ 164 Susay of Shush
§ 11 Symmachus
§ 193 Synods of the Eastern (Christians)
§ 192 Synods of the Western (Christians)
§ 136 Theodore bar Koni
§ 77 Theodore of Merv
§ 20 Theodore of Mopsuestia
§ 28 Theodoret of Cyrus
§ 22 Theodoulos
§ 32 Theophilus the Persian
§ 63 Thomas of Edessa
§ 86 Timothy I
§ 30 Titus of Bostra
§ 194 Writers of Laws
§ 51 Yahbaḥuhy
§ 161 Yazidad
§ 173 Zaccheus Supnaya
§ 35 Zenobius

APPENDIX 2

The Vocalized Syriac Text of the *Catalogue*

بُكْ بَسْكِ هبَيكْ جكْ

هبُكْ هوحْكِعْ هبُؤْذْ جكْ

خْيِكْ ئَنْ

هِنهدْ

وْنبه يِه

هِعنْنْ وْجكهفْ

حةْتِنْ يِجوْتِتِ.

وُحجِ كهْنْ بُحجِبعهُد هبِهدْفهُكِيِسْنْ

وْيهْنْ هوِنُوهْبِنْ.

حِيسكْ حهِوْتِعْ بُكْهْ: هبُكِلهُه جكْ جِنْنْ هبُعهْهْ.

هوِيهْ ذْهُه عوهْهْ: بُحجِكْ ئَنْ هِنهدْ هعبهْ٭

دِيه حةْتِنْ بُكْهْتِنْ: هجكْ هنْتِنْ يِجوْتِتِ. 5

وْجكْ بُوِهْتِنْ بُوَسْتِيْ: هْبُؤْ ئَنْ مْبُه نْدَهِيْ٭

يِه بُحهةْتِنْ بُوِجُ ئَنْ: هوُنسِكِ بُحيِحه هبُنِنْ وِنْ.

هبُجِ بُكْ بُكْهْ هحبكْ ئَنْ: بِه هعِيْ هْ هبُيِنْ ئَنْ٭

[§1] ١هوُدْهْ بُعهْنْ هِوِنْ: حنبهْ بُهبُؤ بُحهْنْنْ.

بُهبُؤ خْوِيْ هعِنْنْ: هعِوْدْ وِيِنْ نْعهوْهْ٭ 15

هجِ حةْتِنْ وِبعهُد بُنهفْ: نْبُؤ هْنْ ئْكْ وِبُوِكْنْ.

بُعهعهِيْسكْ بُهبُؤ بُكِخْنْ: بُهبُؤ وِيِنْبهِبْ بُوْحهفه٭

هبُهعهوْنْ وْنْهِبِ بُكِخْنْ: هبُهكْهةْ بُعِكِيهفْ هعهكْه.

هعبُه عبنِبْ هبُؤ هبْنْ: هِيحهِهْنْ بُحةْنْ هنبهْد٭

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ܘܢܒܟܬ ܐܡܗܬ ܡܢܝܢ ܡܢܗܡ ܡܢܗܓܬ ܡܬܬ.
ܡܡܒܬ ܡܬܡܪ ܒܟ ܫܡܪ ܫܡܡ. ܥܓܬ ܡܒܟ ܒܘܓܬ❖
ܡܒܟܒܟ ܒܟ ܢܓܡ. ܡܒܡܢܝܟ ܟܐ ܓܢܝܟ.
ܡܒܐܓܒ ܘܢܗܝ ܡܓܗܓ. ܡܒܘܓ ܘܓܢܝܟ ܘܡܓ❖
ܘܢܒܟ ܓܬܓ ܗܗܓ. ܓܒܟܡܫܡ ܒܥܒ.
ܒܟܒܓ ܓܒܟ ܢܓܒ ❖ ܒܟ ܒܟ ܒܟ ܒܟ ܒܟ ܒܟ ܒܟ ❖
ܒܟ ܒܟ ❖ ❖ ❖

ힰힱힲힳힴힵힶힷퟀퟁퟂퟃퟄퟅퟆퟋퟌퟍퟎퟏퟐퟑퟒퟓퟔퟕퟖퟗퟘퟙퟚퟛퟜퟝퟞퟟퟠퟡퟢퟣퟤퟥퟦퟧퟨퟩퟪퟫퟬퟭퟮퟯퟰퟱퟲퟳퟴퟵ

ﮀﮁﮂﮃﮄﮅﮆﮇﮈﮉﮊﮋﮌﮍﮎﮏﮐﮑﮒﮓﮔﮕﮖﮗﮘﮙﮚﮛﮜﮝﮞﮟﮠﮡﮢﮣﮤﮥﮦﮧﮨﮩﮪﮫﮬﮭﮮﮯﮰﮱﯓﯔﯕﯖﯗﯘﯙﯚﯛﯜﯝﯞﯟﯠﯡﯢﯣﯤﯥﯦﯧﯨﯩ

ﵐﵑﵒﵓﵔﵕﵖﵗﵘﵙﵚﵛﵜﵝﵞﵟﵠﵡﵢﵣﵤﵥﵦﵧﵨﵩﵪﵫﵬﵭﵮﵯﵰﵱﵲﵳﵴﵵﵶﵷﵸﵹﵺﵻﵼﵽﵾﵿ

ﶀﶁﶂﶃﶄﶅﶆﶇﶈﶉﶊﶋﶌﶍﶎﶏ﶐﶑ﶒﶓﶔﶕﶖﶗﶘﶙﶚﶛﶜﶝﶞﶟﶠﶡﶢﶣﶤﶥﶦﶧﶨﶩﶪﶫﶬﶭﶮﶯﶰﶱﶲﶳﶴﶵﶶﶷﶸﶹﶺﶻﶼﶽﶾﶿ

ﷀﷁﷂﷃﷄﷅﷆﷇ﷐﷑﷒﷓﷔﷕﷖﷗﷘﷙﷚﷛﷜﷝﷞﷟﷠﷡﷢﷣﷤﷥﷦﷧﷨﷩﷪﷫﷬﷭﷮﷯

ﷺﷻ

ﹰﹱﹲﹳﹴﹶﹷﹸﹹﹺﹻﹼﹽﹾﹿ

ﻀﻁﻂﻃﻄﻅﻆﻇﻈﻉﻊﻋﻌﻍﻎﻏﻐﻑﻒﻓﻔﻕﻖﻗﻘﻙﻚﻛﻜﻝﻞﻟﻠﻡﻢﻣﻤﻥﻦﻧﻨﻩﻪﻫﻬﻭﻮﻯﻰﻱﻲﻳﻴ

[§7] بُفِيمْنَهُه هُمْتْنْ: بُفِهْمَةْ بِمْنْهُه.

نبه كُه هُعكِفْتَةْه: بُسِبْهْ هُحنَهْبِمَهْ.❖

[§8] هْنْد نبكَهْكِهَهُه هُهْبْه: هبُفِهْمَةْ هْم حَهْتْ.

135 بِمْكْ هبُحْنْبِهْه هَهْمْت: بْمِيْمِكْ وهَهْه مَهَهْبْ❖

هْبْبْ بِكُهمْكْ بْكْبِهُه: هَهْبُه حْنْهِ بِمْكْ بِيكْتْنْ.

هَحْهَوِهْه بِمَهْبْتْ: عكْبِتْ هبُفِهْبِيْكْهِكْبْ❖

[§9] بْهْهُه بُفِهْمَةْ: بْنْهَهِبْ هُبْكْ بْكْ بْحْتْ.

بِهُهْبِهْه هْتْهَبْ: [§10] هبُحْتْهِبَهُه بُحَهْبْ❖

145 [§11] هِهْهَهُه بُهَهُعْتْنْ: حَهِهْتْ بْهِبْ بْهْبْ كُه.

نبه كُه حَهْبْ بِمْبْ هِبْهَهْ: هِهَهْبْ بِهَهْهْتْ هِهِهْبْبْ❖

[§12] بْهِهْبِهْ بِهِهْهْنْ هْتْ: حَهْتْ بِبْهَكْهِهْهِبْبْ.

حَهْهِبْ فُكْبْهْ هُحَهْتْ: بِمْكْ بِهْنْ بْكَهْنْ❖

هُحنَهْبِمَهْ هُحَهْتْ: بُعْدْ بُكْمِهْحْتْهْ.

155 بِهُهْهْهْ بِمْ هْتْهَبِهْ: هُحَهْتْ بِهِهْبُه بْكْهْنْ❖

هبُعْحْبْهْ بِمِهِهْكِهْبِهَهُه: هُهْهْهْبِ هُبِهْتْبِ.

هبِهْهْهْ بِمْكْ هِهْكُهْتَهْهْ: هبِهْهْهْ بِمْكْ بِحْبِهِه بِهِهْهْ❖

هُحَهْتْ بِهُبُه حْهِهْنْ: بُسْكْ بَهْ بِبُهْبِهِبْ.

هُهْ بُهِهُبِهِ حْهْبْكْهْ: هُحِبْكْ هِ هِبْبِهْهْهُه❖

165 [§13] بْهْهْبِهِ هُه بُهْنْ: بْهْنْ بِبْبِحْهُبِهْبْنْ.

نبه كُه بِهْهْهْ هبِهْهْبْ: بِمْكْ هُهْهِهِهْ هْهِبِهْهْ❖

هبُهُبُه حْهِهْنْ هبِهْهْبْ: هبُعْحْبْهْ بْهْهْ بُهَهُهِبِهْ.

هُحَهْتْ هُه بْهْبِهِ كُه: بُحْهُه بْهِبِهْهْبِهِهُه❖

[§14] بْهِهْبِهُه هُهْ بُهْنْ: هُه حَهْتْ بِهُبُه بْهْهْبْ.

175 هِهْهْبِ هِحْبِهِ هبِهْهْبْ: هبِهْهْهْ حْبُهْبْهْهْ❖

[§15] حْهْبِحَهْهْبِهُه هُهْ بْهْهُه: نبه كُه هُهْكْنْ بْهْهْبِ.

هُهِهْهْ بُحَهِ بْبُعْهْنْ: هُهْهْبْ بْهْبُهِهْكْبِهُه❖

هُحَهْتْ بُهْنْ بْهِبْهْبْ: هبُهِهْهْ هبُحْهُه هْبِهْ.

ꢁꢂꢃꢄꢅ ꢆꢇꢈꢉꢊꢋꢌ ꢍꢎꢏꢐꢑꢒꢓ ꢔꢕꢖꢗꢘꢙꢚ ꢛꢜꢝꢞꢟꢠꢡ ꢢꢣꢤꢥꢦꢧꢨ
ꢩꢪꢫꢬꢭꢮꢯ ꢰꢱꢲꢳꢴꢵꢶ ꢷꢸꢹꢺꢻꢼꢽ ꢾꢿꢀꢁꢂꢃꢄ ꢅꢆꢇꢈꢉꢊꢋ ꢌꢍꢎꢏꢐꢑꢒ
ꢓꢔꢕꢖꢗꢘꢙ ꢚꢛꢜꢝꢞꢟꢠ ꢡꢢꢣꢤꢥꢦꢧ ꢨꢩꢪꢫꢬꢭꢮ ꢯꢰꢱꢲꢳꢴꢵ
[§16] ꢶꢷꢸꢹꢺꢻꢼ ꢽꢾꢿꢀꢁꢂꢃ ꢄꢅꢆꢇꢈꢉꢊ ꢋꢌꢍꢎꢏꢐꢑ ꢒꢓꢔꢕꢖꢗꢘ
ꢙꢚꢛꢜꢝꢞꢟ ꢠꢡꢢꢣꢤꢥꢦ ꢧꢨꢩꢪꢫꢬꢭ ꢮꢯꢰꢱꢲꢳꢴ ꢵꢶꢷꢸꢹꢺꢻ
ꢼꢽꢾꢿꢀꢁꢂ ꢃꢄꢅꢆꢇꢈꢉ ꢊꢋꢌꢍꢎꢏꢐ ꢑꢒꢓꢔꢕꢖꢗ ꢘꢙꢚꢛꢜꢝꢞ
ꢟꢠꢡꢢꢣꢤꢥ ꢦꢧꢨꢩꢪꢫꢬ ꢭꢮꢯꢰꢱꢲꢳ ꢴꢵꢶꢷꢸꢹꢺ ꢻꢼꢽꢾꢿꢀꢁ
[§17] ꢂꢃꢄꢅꢆꢇꢈ ꢉꢊꢋꢌꢍꢎꢏ ꢐꢑꢒꢓꢔꢕꢖ ꢗꢘꢙꢚꢛꢜꢝ ꢞꢟꢠꢡꢢꢣꢤ
ꢥꢦꢧꢨꢩꢪꢫ ꢬꢭꢮꢯꢰꢱꢲ ꢳꢴꢵꢶꢷꢸꢹ ꢺꢻꢼꢽꢾꢿꢀ ꢁꢂꢃꢄꢅꢆꢇ
ꢈꢉꢊꢋꢌꢍꢎ ꢏꢐꢑꢒꢓꢔꢕ ꢖꢗꢘꢙꢚꢛꢜ ꢝꢞꢟꢠꢡꢢꢣ ꢤꢥꢦꢧꢨꢩꢪ
[§18] ꢫꢬꢭꢮꢯꢰꢱ ꢲꢳꢴꢵꢶꢷꢸ ꢹꢺꢻꢼꢽꢾꢿ ꢀꢁꢂꢃꢄꢅꢆ ꢇꢈꢉꢊꢋꢌꢍ
ꢎꢏꢐꢑꢒꢓꢔ ꢕꢖꢗꢘꢙꢚꢛ ꢜꢝꢞꢟꢠꢡꢢ ꢣꢤꢥꢦꢧꢨꢩ ꢪꢫꢬꢭꢮꢯꢰ
[§19] ꢱꢲꢳꢴꢵꢶꢷ ꢸꢹꢺꢻꢼꢽꢾ ꢿꢀꢁꢂꢃꢄꢅ ꢆꢇꢈꢉꢊꢋꢌ ꢍꢎꢏꢐꢑꢒꢓ
ꢔꢕꢖꢗꢘꢙꢚ ꢛꢜꢝꢞꢟꢠꢡ ꢢꢣꢤꢥꢦꢧꢨ ꢩꢪꢫꢬꢭꢮꢯ ꢰꢱꢲꢳꢴꢵꢶ
ꢷꢸꢹꢺꢻꢼꢽ ꢾꢿꢀꢁꢂꢃꢄ ꢅꢆꢇꢈꢉꢊꢋ ꢌꢍꢎꢏꢐꢑꢒ ꢓꢔꢕꢖꢗꢘꢙ
ꢚꢛꢜꢝꢞꢟꢠ ꢡꢢꢣꢤꢥꢦꢧ ꢨꢩꢪꢫꢬꢭꢮ ꢯꢰꢱꢲꢳꢴꢵ ꢶꢷꢸꢹꢺꢻꢼ
[§20] ꢽꢾꢿꢀꢁꢂꢃ ꢄꢅꢆꢇꢈꢉꢊ ꢋꢌꢍꢎꢏꢐꢑ ꢒꢓꢔꢕꢖꢗꢘ ꢙꢚꢛꢜꢝꢞꢟ
ꢠꢡꢢꢣꢤꢥꢦ ꢧꢨꢩꢪꢫꢬꢭ ꢮꢯꢰꢱꢲꢳꢴ ꢵꢶꢷꢸꢹꢺꢻ ꢼꢽꢾꢿꢀꢁꢂ
ꢃꢄꢅꢆꢇꢈꢉ ꢊꢋꢌꢍꢎꢏꢐ ꢑꢒꢓꢔꢕꢖꢗ ꢘꢙꢚꢛꢜꢝꢞ ꢟꢠꢡꢢꢣꢤꢥ
ꢦꢧꢨꢩꢪꢫꢬ ꢭꢮꢯꢰꢱꢲꢳ ꢴꢵꢶꢷꢸꢹꢺ ꢻꢼꢽꢾꢿꢀꢁ ꢂꢃꢄꢅꢆꢇꢈ

ܐܡܝܢܐ ܒܫܝܥܐ ܕܡܫܝܚܐ: ܩܕܡ ܟܠ ܡܕܡ ܡܬܬܝܒ.
ܡܢܒܐ ܚܙܝܐ ܩܛܝܢܐ: ܟܠ ܝܡܝܢܐ ܡܝܙܐ ܡܝܬܐ❖
ܟܡܐ ܩܕܡ ܒܝܫ ܚܢܢ: ܒܫܬܐ ܕܩܕܡܒܐ.
ܡܝܫܟܢܐ ܩܒܝܡܝܢܐ: ܡܝܙܕܡܢ ܩܛܝܢܐ❖
245 ܟܠ ܒܝ ܒܫܝܥ ܕܡܫܝܚܐ: ܩܕܡ ܫܩ ܡܩܕ ܝܡܐ.
ܩܕܡܝܐ ܝܥܝܩ ܡܫܝܚ: ܟܝܢܟܡܕܐ ܒܚܟܡܢܐ❖
ܒܝ ܒܫܝܥ ܩܠܝܒܐ: ܩܕܡ ܫܩ ܟܠ ܡܩܒܐ.
ܩܠܠܐ ܩܠܡܒܢ: ܚܩܐ ܕܡ ܒܫܘܝܐ ܠܝܡܚܒ❖
ܩܢܚܒ ܟܠ ܬܩܒܐ: ܒܫܝܥ ܕܡܫܝܚܐ ܩܕܡ.
255 ܡܝܟܩܐ ܐܒ ܕܫܩܩܝ: ܟܠ ܝܡܚܢ ܩܥܬ❖
ܡܝܟܬܐ ܕܡܩܒܝ: ܩܕܩܝ ܕܩܕܡ ܩܛܝܢ.
ܒܩܩ ܩܚܒ ܩܥܬ: ܒܫܬ ܕܡܫܝܚܐ ܕܝܢܩܐ❖
ܝܡܢܐ ܐܒ ܩܒ ܩܥܬ: ܒܕܒ ܝܚ ܕܢܩ ܒ ܙܐ.
ܕܝܟܩܐ ܒܟܟܐ: ܡܕܝܟܩܐ ܕܢܩܝ❖
265 ܩܕ ܕܩܠܒܩ: ܡܕܝܟܩܐ ܕܡܩܝ.
ܟܩܕܝ ܕܝܩܟܡ: ܒܫܬ ܒܟܡ ܩܥܬ❖
ܟܝܟܐ ܕܩܒܩܝ: ܩܕܝ ܩܥܬ ܟܠ ܩܡ.
ܡܩܫ ܡܕܒ ܩܥܬ: ܐ ܕܩܩ ܩܕܩ ❖
ܡܝܩܐ ܐ ܕܝܒ: ܟܠ ܕܫ ܩܒ.
275 ܩܒܡ ܩܫ ܒܫ: ❖ ܟܩ ܩ ❖
ܡ ❖ ❖
❖
❖
285 ❖
❖
❖

ꠁꠎꠇꠉ ꠄꠎꠍꠍ ꠇꠋꠍꠋꠁ꠆ ꠋꠐ ꠇꠍꠐꠎꠇ ꠁꠋꠐꠁꠇ꠆❖

ꠁꠋꠋꠇ ꠄꠋꠐꠁꠍꠍꠋ꠆ ꠇꠋꠍꠎꠋ ꠉꠎꠁꠇ ꠇꠋ.

ꠋꠐꠁꠇ ꠄꠋꠇꠍꠍ ꠋꠐꠇ ꠐꠋꠇ ꠋꠐ ꠇꠍꠐꠎꠇ꠆ ꠋꠐ ꠇꠍꠐꠎꠇ ꠐꠋꠇ ꠍꠎꠇꠍꠍꠋꠇ꠆❖

[§21] ꠉꠋꠐꠋꠁꠋꠐ ꠄꠍꠍꠋꠁꠍꠇ꠆ ꠇꠐ ꠋꠍꠇꠍꠇ ꠎꠇꠍꠇ ꠁꠋꠍꠍꠇ.

ꠋꠐꠋꠍꠇ ꠉꠋꠐ ꠍꠍꠋꠄꠍꠇ꠆ ꠋꠐꠎꠍꠇ ꠄꠍꠇ ꠋꠍꠇꠍ ꠉꠍꠍ ꠉꠋꠐ❖

ꠋꠍꠇꠍ ꠄꠋꠁꠍꠋꠄꠍꠇ꠆ ꠁꠋꠍꠇꠍ ꠄꠍꠇꠍꠎꠍꠇ.

ꠋꠍꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠋꠍꠇꠍ ꠋꠐꠍꠍ ꠋꠍꠇꠍ ꠄꠍꠇꠍ ꠄꠍꠇꠍ❖

[§22] ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ꠆ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ.

ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ꠆ ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ❖

ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ꠆ ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ.

[§23] ꠉꠋꠐꠋꠁꠋꠐ ꠄꠍꠍꠋꠁꠍꠇ꠆ ꠇꠐ ꠋꠍꠇꠍ ꠄꠍꠇꠍ ꠄꠍꠇꠍ ꠄꠍꠇꠍ.

ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ꠆ ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ❖

[§24] ꠉꠋꠐꠋꠁꠋꠐ ꠄꠍꠍꠋꠁꠍꠇ꠆ ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ.

[§25] ꠉꠋꠐꠋꠁꠋꠐ ꠄꠍꠍꠋꠁꠍꠇ꠆ ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ❖

[§26] ꠉꠋꠐꠋꠁꠋꠐ ꠄꠍꠍꠋꠁꠍꠇ꠆ ꠇꠐ ꠋꠍꠇꠍ ꠄꠍꠇꠍ ꠄꠍꠇꠍ ꠄꠍꠇꠍ.

ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ꠆ ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ❖

[§27] ꠉꠋꠐꠋꠁꠋꠐ ꠄꠍꠍꠋꠁꠍꠇ꠆ ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ.

ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ꠆ ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ❖

[§28] ꠉꠋꠐꠋꠁꠋꠐ ꠄꠍꠍꠋꠁꠍꠇ꠆ ꠇꠐ ꠋꠍꠇꠍ ꠄꠍꠇꠍ ꠄꠍꠇꠍ ꠄꠍꠇꠍ.

ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ꠆ ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ❖

ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ꠆ ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ.

ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ꠆ ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ❖

ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ꠆ ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ.

ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ꠆ ꠋꠍꠇꠍ ꠄꠋꠍꠍꠇ ꠉꠋꠐꠋꠁꠋꠐ ꠁꠋꠍꠍꠎꠍꠇ❖

[§29] ܗܘܡܕܡܗܒܐ ܒܐܕܐ ܒܟܬܒ̈ܐ ܕܝܡܝܩܪܛܝܣ ܒܪ ܦܛ̈ܐ.
ܘܒܥܠܬ̈ܐ ܕܡܘܡܟܡܒܗܘܢ ܘܕܡܥܬܪܢܗ ܒܟܬܒ̈ܐ ❖
[§30] ܦ̈ܠܟܐ ܟ̈ܠܝܐ ܫܒ̈ܥ ܕܒܡܒܟ ܫܢ̈ܐ ܗ̈ܘ ܚܒܝܒ̈ܐ.
[§31] ܙܕܒ̈ܢܗܝ̈ܢܐ ܒܪ: ܕܙ̈ܢ̈ܐ ܣܓ̈ܐ ܒܚܝ̈ܐ ❖
[§32] ܐ̈ܢܐܒܟܐ ܩܕ̈ܡ̈ܐ: ܒܚܝ̈ܐ ܒܡܒܟ ܕܡܗ̈ܢܐ.
ܒܚ̈ܐ ܣܓ̈ܐ ܦ̈ܠܟ: ܐܙ̈ܐ ܕܝ ܙ̈ܝ̈ܐ ❖
[§33] ܐ̈ܡ̈ܐ ܒܪ ܒܪ ܫܢ̈ܐ: ܒܡܒܟ ܒܣ̈ܒ ܒ̈ܟܐ.
ܘܡ̈ܙ̈ܐ ܘܘ̈ܬ̈ܟ̈ܐ ܘܩ̈ܒ̈ܐ: ܘܩ̈ܒ̈ ܐ̈ܦ̈ܟ̈ܒ̈ ❖
[§34] ܒ̈ܩ̈ܒ̈ ܒܪ ܚ̈ܐ: ܒ̈ܟ ܙ̈ ̈ ̈

ꢀꢁꢂꢃꢄ ꢅꢆ ꢇꢈꢉꢊ ꢋꢌꢍꢎ: ꢏꢐꢑꢒꢓꢔ ꢕꢖꢗꢘꢙ.
ꢚꢛꢜꢝ ꢞꢟꢠꢡꢢꢣ ꢤꢥꢦꢧ: ꢏꢐꢑꢒꢓꢔ ꢨꢩꢪꢫꢬ✤

[§49] ꢭꢮꢯꢰꢱ ꢲꢳ ꢴꢵꢶꢷ ꢸꢹ: ꢺꢻꢼꢽꢾ ꢿꢀꢁꢂꢃ ꢄꢅꢆꢇ.
[§50] ꢈꢉꢊꢋ ꢌꢍꢎ ꢏꢐ ꢑꢒꢓꢔ: ꢕꢖꢗꢘꢙ ꢚꢛꢜꢝ ꢞꢟꢠ ꢡꢢꢣ✤
405 [§51] ꢤꢥꢦ ꢧꢨꢩꢪꢫ ꢬꢭꢮꢯꢰ: ꢱꢲꢳꢴ ꢵꢶꢷ ꢸꢹꢺ ꢻꢼꢽꢾ ꢿꢀꢁꢂꢃ.
ꢄꢅꢆꢇꢈ ꢉꢊꢋꢌꢍ ꢎꢏꢐꢑꢒ: ꢓꢔꢕꢖꢗ ꢘꢙꢚꢛꢜ✤
ꢝꢞꢟ ꢠꢡꢢ ꢣꢤꢥꢦꢧ ꢨꢩꢪꢫꢬ: ꢭꢮꢯꢰꢱ ꢲꢳꢴꢵ ꢶꢷꢸꢹ ꢺꢻꢼꢽꢾ.
ꢿꢀꢁꢂꢃ ꢄꢅꢆꢇꢈ ꢉꢊꢋꢌꢍ: ꢎꢏꢐꢑꢒ ꢓꢔꢕꢖꢗ ꢘꢙꢚꢛꢜ✤
[§52] ꢝꢞꢟꢠ ꢡꢢꢣꢤ ꢥꢦꢧꢨ ꢩꢪꢫꢬ: ꢭꢮꢯꢰ ꢱꢲꢳꢴ ꢵꢶꢷꢸ ꢹꢺꢻꢼ.
415 ꢽꢾꢿꢀꢁꢂꢃ ꢄꢅꢆꢇꢈ ꢉꢊꢋꢌꢍ: ꢎꢏꢐꢑꢒ ꢓꢔꢕꢖꢗ ꢘꢙꢚꢛꢜ✤
ꢝꢞꢟꢠ ꢡꢢꢣꢤꢥ ꢦꢧꢨꢩꢪ ꢫꢬꢭꢮꢯ: ꢰꢱꢲꢳꢴ ꢵꢶꢷꢸ ꢹꢺꢻꢼ.
ꢽꢾꢿꢀꢁ ꢂꢃꢄꢅꢆ ꢇꢈꢉꢊꢋ ꢌꢍꢎꢏꢐ✤
ꢑꢒꢓꢔꢕ ꢖꢗꢘꢙꢚ ꢛꢜꢝꢞꢟ: ꢠꢡꢢꢣꢤ ꢥꢦꢧꢨꢩ.
ꢪꢫꢬꢭꢮ ꢯꢰꢱꢲꢳ ꢴꢵꢶꢷꢸ ꢹꢺꢻꢼꢽ✤
425 ꢾꢿꢀꢁꢂ ꢃꢄꢅꢆꢇ ꢈꢉꢊꢋꢌ ꢍꢎꢏꢐꢑ.
ꢒꢓꢔ ꢕꢖꢗꢘꢙ ꢚꢛꢜꢝꢞ: ꢟꢠꢡꢢꢣ ꢤꢥꢦꢧꢨ ꢩꢪꢫꢬꢭ ꢮꢯꢰꢱꢲ✤
ꢳꢴꢵꢶꢷ ꢸꢹꢺꢻꢼ ꢽꢾꢿꢀꢁ: ꢂꢃꢄꢅꢆ ꢇꢈꢉꢊꢋ ꢌꢍꢎꢏꢐ.
ꢑꢒꢓꢔꢕ ꢖꢗꢘꢙꢚ ꢛꢜꢝꢞꢟ ꢠꢡꢢꢣꢤ ꢥꢦꢧꢨꢩ✤
[§53] ꢪꢫꢬꢭ ꢮꢯꢰꢱ: ꢲꢳꢴ ꢵꢶꢷꢸ ꢹꢺꢻꢼ ꢽꢾꢿꢀ.
435 ꢁꢂꢃꢄꢅ ꢆꢇꢈꢉꢊ ꢋꢌꢍꢎꢏ ꢐꢑꢒꢓꢔ✤
ꢕꢖꢗꢘꢙ ꢚꢛꢜꢝꢞ ꢟꢠꢡꢢꢣ ꢤꢥꢦꢧꢨ.
ꢩꢪꢫꢬꢭ ꢮꢯꢰꢱꢲ ꢳꢴꢵꢶꢷ ꢸꢹꢺꢻꢼ✤
ꢽꢾꢿꢀꢁ ꢂꢃꢄꢅꢆ ꢇꢈꢉꢊꢋ ꢌꢍꢎꢏꢐ.
ꢑꢒꢓꢔꢕ ꢖꢗꢘꢙꢚ ꢛꢜꢝꢞꢟ ꢠꢡꢢꢣꢤ✤
445 ꢥꢦꢧꢨꢩ ꢪꢫꢬꢭꢮ ꢯꢰꢱꢲꢳ ꢴꢵꢶꢷꢸ.
ꢹꢺꢻꢼꢽ ꢾꢿꢀꢁꢂ ꢃꢄꢅꢆꢇ: ꢈꢉ ꢊꢋꢌ ꢍꢎꢏꢐꢑ ꢒꢓꢔꢕꢖ✤

[§54] ܒܟ ܢܝܗܒ ܒܗ ܚܩܝܢ: ܟܐ ܗܒܩܟܝܢ ܗܒܕܩܝ.
ܠܥܒ ܠܐ ܗܒܕܩ ܗܝܙܝܩ: ܗܒܕܗܢܩܐ ܗܝܟܩܐ❖
[§55] ܒܚܩܐܗ ܕܝܥ ܒܟܒ ܒܟܕ: ܚܩܢ ܒܒܥܟܒܗܐ.
ܕܒܥܗܕ ܒܙܗܟ ܒܒܟܩܝ: ܗܒܒܐܩ ܒܟܟܝ ܗܒ ܗܒܐ❖
ܒܒܝܒܟܢ ܚܒܙܝ ܩܝܩܢ: ܗܒܐܙܚܐ ܒܒܕܒܝܟ.
ܗܥܒܒܐ ܥܒܒ ܗܟ ܝܟܚ: ܒܐܗܢ ܒܕ ܙܝ ܗܒܟܢ❖
[§56] ܗܒܒܢ ܗܒ ܕܝܥ ܒܟܒ: ܚܩܢ ܒܒܥܟܒܗܐ.
ܒܒܟܩܢ ܗܒܐܩ ܚܩܐ: ܒܒܝܥܢ ܒܕܒܗ ܒ ❖
ܗܒܕܒܢ ܒܒܐܗܝܝܟ: ܒܒܗܩܟ ܗܟܗܟ ܗܟܗܢ.
ܗܕܒܟܝ ܒܟ ܗܒܐ ܒܒ: ܗܒܕܗ ܒܒܟ ܚ ❖
ܗܒ ܚܩܢ ܒܢܗܢ: ܒܒܟܗ ܚ ❖
ܗܒ ܚܩܢ ܒܢܗ ❖
ܗܒ ܚܩܢ ❖
ܗܒ ❖
ܗ ❖
ܗ ❖
ܗ

꤁ꤢꤼꤵꤢꤾꤢꤲ ꤓꤘꤢꤲ꤬ ꤘꤓꤢꤽꤢꤲ꤬ ꤘꤓꤢꤽꤢꤲ ꤘꤓꤢꤽꤢꤲ꤬ ꤘꤓꤢꤽꤢꤲ꤬ ꤘꤓꤢꤽꤢꤲ꤬

ܐܟ ܗܘ ܕܟܗ ܚܙܩܝ: ܐܝܟܢ ܕܢܗܘܟ ܒܢܢ.

ܐܬܩܝ ܕܒܟ ܒܢܝ: ܐܟܒܚܬܗ ܕܟܟܗ ܝܒܕܐ❖

ܒܟ ܐܒܕ ܚܐܢ ܕܝܟܟܐ: ܗܘ ܕܒܟ ܒܟ ܐܒܢܢ.

ܐܒܟ ܒܕܐܗܟ ܐܝܒܢܢ: ܐܒܟ ܟܒܚܝܟ ܝܗܐܢ❖

[§67] ܒܢܒܥܐܕ ܚܒܒܐ ܦܝܥ: ܦܕܢܒܗ ܕܒܟܕܢܝ. 565

ܐܒܒܕ ܟܒܢ ܒܥܟܢ: ܐܟ ܟܐܢ ܕܒܟ ܕܒܢܐ❖

ܐܝܒܐܕ ܕܐܒܕ ܝܟܟܐ: ܐܝܒܐܢ ܣܬܟܝ ܕܐܟܒܚܐ.

ܢܟ ܒܚܐܐ ܐܢܒܢܟܝ: ܟܒ ܒܟ ܟܟܢ ܐܕܒܢ ܕܟ❖

[§68] ܢܐܟ ܒܢܢ ܐܦܒ: ܢܟܟ ܒܐܒܟܐܢ ܒܫܢܢ.

ܕܝܟܐܟ ܐܢܦܢ ܐܐܐܝܢ: ܕܒܟ ܝܒܐܕܢ ܒܒܢ❖ 575

ܐܐܢ ܒܝܒܕܐ ܕܒܐ ܒܐ: ܐܕܢ ܒܢܒܢܝ ܐܐܢ.

ܐܒܟ ܝܝܒܢ ܐܒܟ ܒܕܢܐܐ: ܐܟܒܟ ܐܐܢ ܒܝܟܐ❖

ܒܐܐܢ ܒܒܬܝܢܐ: ܒܦܕܒܗ ܒܒܝܒܢܢ.

ܒܕܐ ܦܟܟܐ ܒܟ ܐܐܢ: ܒܣܟܒܟ ܐܒ ܐܟܒܒܟܝܢ❖

585 ܟܟܒܢ ܣܐܢ ܒܗܐܝܒܟ: ܐܝܟܟܐ ܒܝܢܢ ܐܐܒܢ.

ܟܟܒܢ ܢܝܢ ܒܒܦܐ: ܒܟ ܟܒܢ ܒܢܝܟܐܒ❖

ܐܒܐ ܟܐ ܟܒܢܢ ܒܝܐܢ: ܦܣܢ ܐܕܢ ܐܐܒܟܐܕܒܐ.

ܐܝܐܢ ܒܒܟ ܒܒܢ: ܐܒܟܢ ܒܣܒܢܐ❖

[§69] ܐܟܒ ܒܢ ܐܐܢ ܐ: ܐܢܒ ܐܐܢ ܢܟ ܐ ܐܟܝ.

595 ܒܟ ܢܐܢ ܣܬܒܟ: ܒܒܟ ܢܐܕ ܒܦܒ❖

[§70] ܢܐܟ ܒܐܐ ܐܐ ܒܢ: ܟ ܒܟ ܒܐܢ ܒܦ.

ܐܒܟ ܢ ܢ ܢܟ: ܐܢ ܐܟܐ❖

[§71] ܐܐ ܐ ܐ ܐ: ❖

ܐܝܐ ❖

[§72] ❖ 605

ܐ ❖

ܐ.

[§73] ꡍꡎꡏꡐꡑ ꡒꡓꡔꡕ ꡖꡗꡘꡙ ꡚꡛꡜꡝ ꡞꡟꡠꡡ ꡢꡣꡤꡥ ꡦꡧꡨꡩ ꡪꡫꡬꡭ ꡮꡯꡰꡱ
615 
[§74] ꣳ ꣧ꣴ ꣨ꣵ ꣩ꣶ ꣪ꣷ ꣫꣸ ꣬꣹ ꣭꣺ ꣮ꣻ ꣯꣼ ꣰
625 ꣱ꣽ ꣲꣾ ꣳꣿ ꣴ ꣵ ꣶ ꣷ ꣸ ꣹ ꣺ ꣻ ꣼ ꣽ ꣾ ꣿ ꤀ ꤁ ꤂ ꤃ ꤄ ꤅ ꤆ ꤇ ꤈ ꤉ ꤊ ꤋ ꤌ
[§75] ꤍꤎꤏꤐ ꤑꤒꤓꤔ ꤕꤖꤗꤘ ꤙꤚꤛꤜ ꤝꤞꤟꤠ ꤡꤢꤣꤤ ꤥꤦꤧꤨ ꤩ
[§76] ꤪ꤫꤬꤭ ꤮꤯ꤰꤱ ꤲꤳꤴꤵ ꤶꤷꤸꤹ ꤺꤻꤼꤽ ꤾ ꤿ ꥀ ꥁ ꥂ ꥃ ꥄ ꥅ ꥆ ꥇ ꥈ ꥉ ꥊ ꥋ ꥌ
[§77] ꥍꥎꥏꥐ ꥑꥒ꥓꥔ ꥕꥖꥗꥘ ꥙꥚꥛꥜ ꥝꥞꥟ꥠ ꥡꥢꥣꥤ ꥥꥦꥧꥨ ꥩ
635 ꥪꥫꥬꥭ ꥮꥯꥰꥱ ꥲꥳꥴꥵ ꥶꥷꥸꥹ ꥺꥻꥼ꥽ ꥾ ꥿ ꦀ ꦁ ꦂ ꦃ ꦄ ꦅ ꦆ ꦇ ꦈ ꦉ ꦊ ꦋ ꦌ
ꦍꦎꦏꦐ ꦑꦒꦓꦔ ꦕꦖꦗꦘ ꦙꦚꦛꦜ ꦝꦞꦟꦠ ꦡꦢꦣꦤ ꦥꦦꦧꦨ ꦩ
[§78] 
645 ꨀꨁꨂꨃ ꨄꨅꨆꨇ ꨈꨉꨊꨋ ꨌꨍꨎꨏ ꨐꨑꨒꨓ ꨔꨕꨖꨗ ꨘꨙꨚꨛ ꨜꨝꨞꨟ ꨠꨡꨢꨣ ꨤ
[§79] 
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[§80] 

[§81] ܟܚܕܝܟ ܒܙܢ ܫܡܝܗ: ܕܟܕ ܢܒܫܬ ܕܒܝܢ ܒܝܢ ܗܠܝܟ.
ܒܥܠܡܐ ܕܥܒܕܐ: ܚܒܝܒܝܢ ܡܟ ܕܟܟ❖
[§82] ܫܒܥܬܐ ܫܒܒ ܟܚܝ: ܐܒ ܐܒܩܝܢ ܘܚܕܐ.
ܐܒܝܢ ܐܒܠܩܬܐ: ܐܐܟܢ ܒܙܝܢ ܕܒܝ ܐܒܝܢ❖
ܐܢܐ ܠܐ ܐܒܚܟܝܬܐ: ܐܒܥܒܐ ܕܐܒܚܒ ܕܒܙ.
ܐܒܐ ܟܟ ܒܝܟ ܐܒܝ: ܐܒܐ ܙܚܟܐܒܝܙ❖
[§83] ܒܙ ܒܥܕܙ ܢܐ ܟܐ: ܐܒܙܙ ܒܒ ܚܕܐ.
ܐܒܐ ܕܐܒܟܒܐ: ܒܟ ܕܙܒܐܒܐܟܒ❖
[§84] ܫܒܥܬܐ ܙܐܐܟܒ: ܒܒ ܚܕܐ ܐܒܝܢ.
ܐܒܒ ܙܙܐ ܐܒܝܟܐ: ܐܒܝܐ ܐܒܐ ܙܐ❖
[§85] ܒܙ ܒܙ ܙܐ ܚܙܝ: ܒܒ ܙܐ ܕܙܐܒܚܟ.
ܐܒܐ ܒܒ ܐܒܝܟܐ: ܒܟܒ ܐܒܝ ܒܒ❖
[§86] ܚܒܐܚܐ ܒܙ ܙܐ: ܕܐܙܙ ܒܕ ܐܕ.
ܐܐ ܕܕܒ ܚܚ ܐܐ: ܐܐ ܐܐ ❖
[§87] ܒܕܙ ܕܒܟ ܒܒ ܙܐ: ܒܟ ܒܕ ܐܒ.
[§88] ܚܐ ܒܒ ܒܒ ܒ: ܒ ܙܐ ❖
[§89] ܐܒ ܒ ܒ ܒ ܒ: ❖
ܒܒ ❖
[§90] ❖
❖
❖
[§91] ❖
❖
❖

[§92] ⵢⵎⵙⵀⵍ ⵅⵣⵀⵙⵜⵜ ⵜⵢⵎ: ⵅⵙⵣⵀⵜⵙⵀⵍ ⵜⵢⵀⵎⵙⵀⵎ❖

[§93] ⵀⵙⵜⵎ ⵙⵀⵜⵅⵜⵜ ⵏⵙⵙⵜ: ⵔⵣⵏ ⵣⵜⵜ ⵀⵣⵀⵎⵙⵀⵎ.

ⵙⵎⵀⵅⵣ ⵀⵎⵙⵅⵅ ⵜⵙⵜⵜ: ⵙⵀⵀⵔⵜⵜ ⵜⵙⵎⵀⵜⵜ❖

[§94] ⵄⵣ ⵀⵜⵙⵜⵅⵜⵜ ⵅⵣⵜⵜ: ⵏⵙⵜⵜ ⵙⵙⵜⵜ ⵜⵀⵜⵅⵙⵜ. 725

ⵄⵙⵅⵙ ⵜⵅⵅⵙ ⵀⵣⵣⵜⵜ: ⵜⵀⵎ ⵛⵜ ⵢⵜⵅⵅ ⵀⵔⵣⵏⵙⵙ❖

ⵀⵎⵅⵀⵎⵙⵀⵜⵢⵜ ⵙⵅⵅⵙ: ⵢⵣⵜⵜ ⵙⵜⵎ ⵜⵀⵀⵣⵀⵎ.

ⵀⵀⵜⵅⵅⵙⵀⵙⵜ ⵜⵙⵙⵎⵙⵀ: ⵢⵀⵀⵅⵅⵅⵙⵀⵅ ⵙⵣⵀⵜ❖

[§95] ⵙⵀⵜ ⵀⵅⵅⵜⵜ ⵅⵣⵜ ⵔⵣⵀ: ⵅⵅⵅⵙⵙ ⵜⵎⵜⵜ ⵜⵙⵀⵙⵜⵜ.

ⵙⵜⵀⵙⵅⵜⵜ ⵀⵙ ⵜⵅⵅ ⵢⵎⵙⵀⵣⵙⵀⵙ: ⵙⵅⵅ ⵙⵙⵜ ⵀⵣⵜⵜⵜⵜⵙⵜ ⵜⵅⵙⵜⵙ❖ 735

ⵀⵀⵜⵅⵅⵙⵀⵙⵜ ⵢⵀⵀⵣⵜ: ⵀⵅⵅⵜⵜ ⵢⵜⵜⵜ ⵜⵀⵣⵜⵜ.

[§96] ⵙⵀⵣⵢⵜ ⵅⵅⵅⵙⵜ ⵜⵙⵀ ⵅⵜ: ⵙⵀⵀⵜⵜⵜⵜ ⵜⵛ ⵙⵀⵢⵅⵙⵜ❖

[§97] ⵣⵙⵙⵙⵜ ⵣⵣ ⵀⵢⵢⵜⵜ: ⵙⵜⵅⵜ ⵜⵅⵙⵀⵜⵅⵅ ⵜⵛⵢⵜⵜ.

ⵀⵢⵢⵜⵜ ⵜⵅⵙⵀⵜⵅⵅ ⵀⵀⵣⵀⵜⵜ: ⵙⵀⵅⵅ ⵙⵀⵀⵙⵜⵜⵜ ⵙⵀⵣⵙⵀⵙⵀⵙⵜ❖

[§98] ⵀⵅⵅⵀⵙ ⵀⵜⵅⵅⵙⵀⵙⵜ: ⵜⵜⵢⵀⵙⵜ ⵣⵅⵜⵙ ⵀⵀⵜⵅⵜ. 745

ⵀⵢⵢⵙⵙⵜⵜⵜⵅ ⵙⵢⵜⵜⵜⵅ: ⵢⵣ ⵙⵀⵜⵅⵅ ⵜⵀⵢⵢⵜⵜ❖

[§99] ⵙⵜⵜⵀ ⵣⵣⵙⵜⵜ ⵔⵙⵀ ⵅⵜ: ⵀⵜⵜⵜⵜⵜⵅ ⵢⵜⵜⵜⵅ.

ⵙⵀⵀⵜⵜ ⵢⵅⵣⵜⵜ ⵜⵢⵜⵜⵜ: ⵙⵅⵙⵀⵜⵅⵅ ⵙⵅⵙⵀⵜⵜ ⵜⵀⵜⵜⵀⵜ❖

[§100] ⵢⵅⵣⵜⵜ ⵜⵙⵀ ⵙⵜⵜⵙⵀⵢ: ⵀⵀⵜⵅ ⵜⵣⵜⵜⵜ ⵙⵢⵅⵣⵜⵜ.

ⵙⵢⵅⵅⵜⵜ ⵜⵢⵜⵜⵢ ⵅⵅⵙⵙⵀ: ⵙⵀⵀⵜⵜⵜⵜⵜ ⵜⵙⵙⵙⵜⵜⵜⵜ❖ 755

[§101] ⵣⵙⵅⵙⵀ ⵙⵀ ⵜⵙⵜⵜ ⵜⵢⵀⵀⵣ: ⵔⵣⵜⵜ ⵜⵢⵅⵀⵜⵜ ⵜⵅⵙⵀⵀⵣ.

ⵀⵀⵣ ⵜⵣⵜⵜ ⵙⵙⵙⵣⵜⵜⵜ: ⵀⵢⵢⵜⵜ ⵜⵅⵙⵀⵜⵅⵅ ⵏⵔⵔ ⵏⵔⵔ❖

[§102] ⵅⵅⵜⵜⵜⵅ ⵢⵣⵜⵜⵜ ⵀⵀⵣ: ⵙⵙⵜⵜⵜ ⵜⵀⵜ ⵜⵅⵅ ⵜⵢⵜⵙⵀⵜ.

ⵀⵔⵜⵜ ⵙⵙⵜ ⵜⵔⵣⵜⵜ: ⵜⵅⵅ ⵀⵀⵜⵜ ⵜⵀⵢⵙⵀⵜⵜ❖

[§103] ⵜⵅⵙⵙⵙ ⵙⵜⵜⵣⵜⵜ ⵔⵙⵀ ⵅⵜ: ⵀⵜⵅⵅⵙⵀⵜⵜ ⵜⵀⵣⵜⵜ. 765

ⵀⵀⵢⵢⵜⵜ ⵜⵅⵙⵀ ⵜⵀⵀⵣⵀⵙⵀ: ⵀⵅⵅ ⵀⵙⵀⵜⵜ ⵜⵢⵜⵜⵜ❖

[§104] ⵜⵣ ⵣⵙⵀⵜ ⵜⵀⵣⵜ ⵔⵙⵀ ⵅⵜ ⵜⵜⵜ ⵜⵜ ⵜⵙⵜⵙⵜⵜ ⵜⵀⵣⵜ.

ⵙⵙⵀⵢⵅⵅⵜⵜⵜ ⵀⵅⵅⵜⵜ: ⵙⵀⵣⵜ ⵜⵣⵜⵜⵜ ⵜⵜ ⵙⵀⵢⵅⵙⵜ❖

[§105] ܒܬܒܥܡܕ ܗܘ ܒܙ ܒܫܘܒ: ܡܒܗܕܘܦܝܟܐ ܕܢܗܘ.

775 ܟܝܟ ܘܟܒ ܢܙܗܘܐ: ܘܘܒܬܐ ܕܝܥܡܝܬܐ❖

[§106] ܙܝܢܝܟ ܕܗܘܒܒܐ: ܗܘ ܙܝܩܣܘܩܐ ܙܝܟ.

ܒܡ ܟܚܐܐ ܕܘܬܬܐ: ܘܒܬܐ ܐܟ ܗܘܬܟܝܐ❖

ܘܙܥܕ ܥܩܐܝ ܕܝܘܕܐ: ܘܕܘܡܣܐܐ ܕܝܝܕ ܝܝܕ.

ܘܢܐ ܠܗ ܡܘܟ ܟܬܬܐ: ܘܝܕܡܐ ܡܒܬ ܚܡܘܬܫܐ❖

785 ܘܢܐ ܠܐ ܥܙܐ ܕܥܩܐܝ: ܕܝܣܒܐ ܙܟܫܐ.

ܕܡܝܥ ܕܩܕ ܐܒܫܐ ܕܒܘܐ: ܘܘܒܬ ܝܕܐ ܕܙܟܫܐ❖

[§107] ܙܚܕܘܐ ܡܒܟܓ ܕܙܟܓ: ܒܡ ܙܟܓܐ ܒܘܚܐ.

ܕܘܒܬ ܒܡܟܟ ܐܘܚܐ: ܕܝܙܕܘܘܐ ܘܘܙܬܐ❖

[§108] ܙܣܘܐ ܝܝܟܐ ܒܟܟܝ: ܐܘܘܐ ܕܟܟ ܣܙܐ.

795 ܘܕܘܩܐ ܘܟܐܘ ܐܝܬ: ܘܟܐ ܒܙ ܐܘܘ ܝܐ ܡܘܘܬܐ❖

[§109] ܙܐܐ ܒܡ ܘܙ ܐܘܘܐ: ܕܒܘܘܩܐ ܕܟܟ ܙܘܒ.

ܘܘܐܐ ܘܙܬܐ ܬܣܐ: ܕܒܟ ܕܝܐ ܝܝܕܓܐ❖

ܘܢܐ ܠܗ ܐܘܘ ܒܟܟܐ: ܒܙܐ ܙܟܒܟܘܒܘ.

ܘܘܬܐ ܙܘܟܒܘ: ܕܙܓܘܟܟ ܒܡ ❖ܐ

805 [§110] ܒܟܒܟ ܙܟܐܘܩ: ܕܙܥܒܐ ܒܡ ܘܟܟܝ.

ܘܘܐܐ ܙܟܟܐ: ܘܘܩܐ ܒܡ ܝܟܟ❖

ܘܢܐ ܠܗ ܐܐ ܕܘܙܒܬ: ܒܟ ܘܙܕ ܒܬܐ ܚܡܘܬܫܐ.

ܐܟ ܐܐ ܕܟ ܘܘܬܫܐ: ܘܘܬ ܙܘ ܚܘܬܫ❖

[§111] ܬܒ ܩܙܫ ܙܩ: ܙܟܐܘܩ ܕܙܘܙܕܙܥ.

815 ܒܡ ܚܫ ܙܢܘ ܐ ܥܙ: ܕܥܩܐܝ ܕܝܐ ܝܐ ❖

[§112] ܬܘܙܘܘ ܒܘ ܕܘܙ ❖ܒ: ܒܟܟ ܘܘܙܫܙܘ.

ܘܟܫܐ ܒܡ ܩܘܩ: ܘܘܘܐ ❖ܘܩ ܘܘܘܟ

[§113] ܒܟܒ ܒܒܙ ❖ܒ: ❖ܩ ܙܘܒܕ ❖ܘ.

ܘܩ ܕܙܘ ❖ܘ: ❖ܩ ❖ܘ ❖ ❖ ❖

825 [§114] ❖ ❖ ❖

ꢀꢁꢂꢃꢄꢅꢆꢇꢈꢉꢊꢋꢌꢍꢎꢏꢐꢑꢒꢓꢔꢕꢖꢗꢘꢙꢚꢛꢜꢝꢞꢟꢠꢡꢢꢣꢤꢥꢦꢧꢨꢩꢪꢫꢬꢭꢮꢯꢰꢱꢲꢳꢴꢵꢶꢷꢸꢹꢺꢻꢼꢽꢾꢿ

[§115] 

[§116] 

835 ꦀꦁꦂ ꦃꦄꦅ ꦆꦇꦈꦉ ꦊꦋꦌ ꦍꦎꦏ ꦐꦑꦒ ꦓꦔꦕ ꦖꦗꦘ ꦙꦚꦛ ꦜꦝꦞ ꦟꦠꦡ ꦢꦣꦤ ꦥꦦꦧ ꦨꦩꦪ ꦫꦬꦭ ꦮꦯꦰ ꦱꦲ꦳ ꦴꦵꦶ ꦷꦸꦹ ꦺꦻꦼ ꦽꦾꦿ

[§117] 

[§118] ꨀꨁꨂ ꨃꨄ ꨅꨆꨇ ꨈꨉ ꨊꨋꨌ ꨍꨎ ꨏꨐꨑ ꨒ [§119] 

[§120] 

845 

[§121] 

[§122] 

[§123] ꮀꮁꮂ ꮃꮄꮅ ꮆꮇꮈ ꮉꮊꮋ ꮌꮍꮎ ꮏꮐꮑ ꮒꮓꮔ ꮕꮖꮗ ꮘꮙꮚ ꮛꮜꮝ ꮞꮟꮠ ꮡꮢꮣ ꮤꮥꮦ ꮧꮨꮩ ꮪꮫꮬ ꮭꮮꮯ ꮰꮱꮲ ꮳꮴꮵ ꮶꮷꮸ ꮹꮺꮻ ꮼꮽꮾ ꮿ

855 

[§124] 가각갂 갃간 갅갆갇 갈갉갊 갋갌갍 갎갏감 갑값갓 갔강갖 갗갘같 갚갛개 객갞갟 갠갡갢 갣갤갥 갦갧갨 갩갪갫 갬갭갮 갯갰갱 갲갳갴 갵갶갷 갸갹갺 갻갼갽 갾갿

걀걁걂 걃걄걅 걆걇걈 걉걊걋 걌걍걎 걏걐걑 걒걓걔 걕걖걗 걘걙걚 걛걜걝 걞걟걠 걡걢걣 걤걥걦 걧걨걩 걪걫걬 걭걮걯 거걱걲 걳건걵 걶걷걸 걹걺걻 걼걽걾 걿

865 [§125] 검겁겂 것겄 겅겆겇 겈겉겊 겋게겍 겎겏겐 겑겒겓 겔겕겖 겗겘겙 겚겛겜 겝겞겟 겠겡겢 겣겤겥 겦겧겨 격겪겫 견겭겮 겯결겱 겲겳겴 겵겶겷 겸겹겺 겻겼경 겾겿

[§126] 곀곁곂 곃계곅 곆곇곈 곉곊곋 곌곍곎 곏곐곑 곒곓곔 곕곖곗 곘곙곚 곛곜곝 곞곟고 곡곢곣 곤곥곦 곧골곩 곪곫곬 곭곮곯 곰곱곲 곳곴공 곶곷곸 곹곺곻 과곽곾 곿

[§127] 관괁괂 괃괄괅 괆괇괈 괉괊괋 괌괍괎 괏괐광 괒괓괔 괕괖괗 괘괙괚 괛괜괝 괞괟괠 괡괢괣 괤괥괦 괧괨괩 괪괫괬 괭괮괯 괰괱괲 괳괴괵 괶괷괸 괹괺괻 괼괽괾 괿

굀굁굂 굃굄굅 굆굇굈 굉굊굋 굌굍굎 굏교굑 굒굓굔 굕굖굗 굘굙굚 굛굜굝 굞굟굠 굡굢굣 굤굥굦 굧굨굩 굪굫구 국굮굯 군굱굲 굳굴굵 굶굷굸 굹굺굻 굼굽굾 굿

[§128] 궀궁궂 궃궄 궅궆궇 궈궉궊 궋권궍 궎궏궐 궑궒궓 궔궕궖 궗궘궙 궚궛궜 궝궞궟 궠궡궢 궣궤궥 궦궧궨 궩궪궫 궬궭궮 궯궰궱 궲궳궴 궵궶궷 궸궹궺 궻궼궽 궾궿

875 귀귁귂 귃귄귅 귆귇귈 귉귊귋 귌귍귎 귏귐귑 귒귓귔 귕귖귗 귘귙귚 귛규귝 귞귟균 귡귢귣 귤귥귦 귧귨귩 귪귫귬 귭귮귯 귰귱귲 귳귴귵 귶귷그 극귺귻 근귽귾 귿

글긁긂 긃긄긅 긆긇금 급긊긋 긌긍긎 긏긐긑 긒긓긔 긕긖긗 긘긙긚 긛긜긝 긞긟긠 긡긢긣 긤긥긦 긧긨긩 긪긫긬 긭긮긯 기긱긲 긳긴긵 긶긷길 긹긺긻 긼긽긾 긿

ܒܚܕܬ ܒܝ ܕܒܟ ܒܥܬ: ܡܒܬܬ ܬܟܟܬ ܘܡܕܬ.

ܡܢܐ ܠܐ ܬ ܒܟܦܬܬ: ܚܝܟܬ ܗܒܟܬ ܡܒܟ

[§129] ܒܚܕܬ ܒܬ ܒܒܥܕ: ܒܗ ܚܬ ܕܒܥܬܢܬ.

ܐܒܥܬ ܕܒܬ ܬܡܐ: ܒܕܬ ܕܒܟ ܐܒܒܕ

ܒܚܕܬ ܕܢܒܫ ܒܟܟ: ܬ ܒܢܡܬ ܕܒܟ ܐܬܚ.

ܒܟܬ ܐܒܟܟܬ: ܕܒܟ ܒܬܚ ܒܬܚ ܦܟ

[§130] ܒܥܐܚܟܐ ܒܗ ܐ ܚܬ: ܐ ܕܒܐܢ ܕܒܟ ܐ ܬ ܚ.

ܐ ܕܒܒ ܒܕܬ: ܐ ܒܢܡ ܕܐ ܬ

[§131] ܬ ܒܐ ܒ ܕ ܒ ܗ: ܐ ܟ ܒ ܐ ܒ

ܐ ܒ ܕ ܒ ܐ: ܐ ܒ ܒ ܒ ܗ

ܐ ܢ ܒ ܐ ܢ ܐ: ܐ ܒ ܒ ܐ ܐ

ܒ ܒ ܐ ܢ ܐ: ܐ ܒ ܒ ܐ ܐ

[§132] ܒ ܬ ܐ ܒ ܒ: ܐ ܒ ܐ ܒ ܐ

[§133] ܬ ܐ ܒ ܐ ܗ ܒ ܚ: ܒ ܐ ܒ ܐ ܐ ܐ

[§134] ܐ ܐ ܐ ܗ ܒ ܐ ܚ: ܐ ܐ ܐ ܐ ܐ ܐ.

[§135] ܐ ܐ ܐ ܐ ܒ: ܚ ܒ ܒ ܐ ܐ ܐ

[§136] ܐ ܐ ܐ ܗ ܒ ܐ: ܒ ܚ ܒ ܐ ܐ ܐ.

ܐ ܐ ܠ ܐ ܐ ܐ ܐ: ܐ ܐ ܐ ܐ ܐ ܐ

[§137] ܒ ܐ ܐ ܐ ܒ ܒ: ܐ ܐ ܐ ܠ ܐ ܐ.

[§138] ܒ ܐ ܐ ܗ ܒ ܐ: ܒ ܚ ܐ ܐ ܐ ܐ

[§139] ܒ ܐ ܐ ܒ ܒ: ܐ ܐ ܐ ܐ ܐ ܐ.

ܒ ܐ ܐ ܐ ܐ ܐ: ܐ ܐ ܐ ܐ ܐ ܐ

[§140] ܐ ܒ ܐ ܐ ܒ: ܒ ܐ ܐ ܐ ܐ ܐ.

ܐ ܐ ܐ ܐ ܒ ܐ: ܒ ܐ ܐ ܐ ܐ ܐ

ܐ ܐ ܐ ܐ ܐ ܐ: ܐ ܒ ܐ ܐ ܐ ܐ.

[§141] ܐ ܒ ܐ ܐ ܐ ܐ: ܐ ܐ ܐ ܐ ܐ ܐ

[§142] ܬ ܐ ܐ ܐ ܒ ܐ: ܐ ܐ ܐ ܐ ܐ ܐ.

935 אֶתְנַחְתָּא חֲטַף־קָמֶץ. מֵרְכָא גַּרְשַׁיִם דְּבִיקִים׃

[§143] בַּרְקַדְּנִי בְּרֹאשׁ בְּרֹאשׁ. שֶׁת שְׁתֵּי דְּגֵשׁ.

מְהֻפָּךְ אַתְנַח סִיּוּם פָּסֵק. קַדְמָא וְאָזְלָא מְהֻפָּכִים׃

[§144] נְחֹמִים אֵזֶל נְחֹמִים. בְּרֹאשׁ חִירִיק אַתְנַח מְהֻפָּךְ.

אַף כְּלִימַרְכָּא אֶלָּהִים. מְהֻפָּךְ גַּרְשַׁיִם סִיּוּם׃

945 [§145] חֲנֵנִי בְּרֹאשׁ חֲטַף קָמֶץ. נְסִיגָה מְהֻפָּכִים.

[§146] שִׁמְרִי נְחֹמִים יוֹם כִּי. פְּלִיגָא שְׁנֵי נְקֻדּוֹת׃

[§147] נְקֻדְּתַיִם בְּרֹאשׁ לְגַרְמֵיהּ. מְאֵרְגָּמְתָא אַתְנַח אַתְנָח.

מֻלְעֵל מְלֵרַע מָקוֹם בְּאֹהֶל. בְּאֹהֶל פְּלִיגָא פְּשִׁיטָא׃

[§148] אַתְנַחְתָּא שֶׁת בְּרֹאשׁ. נְקִיבִים מְהֻפָּכִים.

955 מֵיתַר נְעִילָה מְרֻבֶּה. מְאֵרְגָּמְתָא קַדְמָא׃

[§149] יַחְלִיפֵם בַּת לְמֶתֶג בְּרֹאשׁ. חֲטַף נְיָמִיקְאַתְבֵּל.

[§150] אַתְנַחְתָּא שֶׁת בְּאַתְנַח. מֵלְאַתְבֵּל אַתְבָּאׁ׃

[§151] שָׁמַר נְחֹשֶׁת אַתְנַח. בְּדֶגֶשׁ נְקֻדָּה אַתְבָּח.

מֵיתַר אֶתְנַח. שֶׁת בֹּקֶר נְחֹתָה אֶלְעָזָר׃

965 [§152] לְחֶרְפָּאתָם יַעֲנֶה שֶׁת. חֲטַף נְאֻתְּרוּ אַתְנַחְתָּא.

[§153] נְעִמֹר אוֹת כְּאַתְּרוּ. אַזְלָא מְהֻפָּךְ. מְהֻפָּךְ׃

[§154] נוֹד קְדֻמָּיִךְ יוֹם כִּי. אַזְלָא נְקֹד אֶתְנַחְתָּא.

אַתְנַחְתָּא אַתְנַח. אַתְנַחְתָּא אַתְנַחְתָּא׃

לְךָ אַתָּה נַחְתָּ. נְאֻתְּרוּ יוֹם לְךָ אַתְבָּח.

975 מֵיתַר קֶשֶׁת אֵת אֲשֶׁר. חֲטַף נְמֻרְבָּךְ מְרֻבֶּה׃

[§155] נְאֻתְּרוּ נְקֻדָּתַיִם בְּרֹאשׁ. אַזְלָא נְתִיבוֹת לֵב אַתְנַח.

אַתְנַחְתָּא אַתְנַח. אֶתְנַחְתָּא מְלֵרַע׃

[§156] נְחֹשֶׁת בַּת אַתְנַח. שֶׁת אַתְנַחְתָּא מְהֻפָּךְ.

מְאֵרְגָּמְתָא אַף אַתְנַחְתָּא. מֵיתַר אַתְנַחְתָּא אַתְבָּח׃

985 [§157] אַתְנַחְתָּא בְּרֹאשׁ כְּנֶגְדּוֹ. אַף אַתְנַחְתָּא אֶתְנַחְתָּא.

אַתְנַחְתָּא מֻנַּח. אַתְנַחְתָּא אַתְּרוּ׃

[§158] ܝܟܒܟܕ ܒܙ ܫܕܒܝ: ܒܥܟܦܫܒܗ ܕܙܡܒ.

ܒܡ ܡܙܟܢܝ ܒܥܒܣܟܩ: ܐܡܩܟܝܬ ܕܢܒܡܬܙܗ❖

[§159] ܒܚܙܗܡ ܒܡܟܒܢ ܒܡ: ܩܟܢܝ ܝܟ ܥܩܝܟ.

995 [§160] ܝܥܟܦ ܐܒܙܦܟܣܬܢ ܒܡ: ܐܙܡܙܝ ܒܚܘܩ ܐܒܒܙܬܟܐܝ❖

[§161] ܒܚ ܬܒܙܩ ܢܒ ܟܐ: ܚܗܚ ܕܐܥܐܡܙ ܕܟܩܬܡܝ.

[§162] ܒܙ ܥܗܒ ܢܒ ܟܐ ܒܝ ܚܗܚ: [§163] ܙܫܒܒܒ ܢܒ ܟܐ ܐܙܡܙ❖

[§164] ܐܒܒ ܥܒܫܢ ܦܟܒܒ: ܚܗܚ ܕܐܒܚܟ ܦܟܬܩܗ.

[§165] ܒܚܙܗܡ ܒܩܚ ܢܒ ܟܐ: ܚܗܚ ܕܥܩܝܟ ܐܒܒܫ❖

1005 [§166] ܚܙܒܟܐܙ ܕܥܒܥܐܙ ܒܡ ܙܙܫ: ܕܟܒܐܟ ܟܟܐ ܢܬܟܗ.

ܐܒܘܩܗ ܒܚܬ: ܐܚܩܝ ܒܡ ܐܒܩܟܐ❖

ܐܒܥܒܒ ܒܚܙܗܡ ܕܥܒܥܐܙ: ܐܒܝ ܚܗܚ ܐܟܒܒܟܒܝ.

ܐܟܟܗ ܕܟܩ ܐܚܟ: ܕܢܐܟܒܒ ܫܚܚܩܬܚ❖

[§167] ܒܙ ܒܒܩ ܫܙܚ ܒܡ: ܚܗܚ ܕܢܐܟܒܒܟܒܝ.

1015 ܒܚܗܚ ܕܟܐܟ ܐܟܐܝ: ܚܝܬ ܐܟܗܗ ܕܩܙܕܐ❖

[§168] ܫܟܐ ܢܐܙܗ ܒܚܟ: ܟܟ ܒܝ ܐܒܙܐܒܐ.

[§169] ܝܥܟܦ ܫܙܗ ܝܝ: ܫܫ ܐܟܟܗ ܒܩܩ❖

[§170] ܙܙ ܡܡ ܟܐ ܐܟܐ: ܚܗܚ ܐܟܐ ܒܙ ܢ.

ܐܐ ܕܐܥܐ ܐܬܗܐ: ܒܚܗܚ ܕܡܐ ܒܒܒ❖

1025 [§171] ܒܙ ܕܐ ܐ ܡ ܐ ܟ: ܫܟܝ ܐ ܒ ܟ ܐ ܒ ܟ ܐ.

ܐ ܚܗܚ ܐ ܒ ܟ ܐ ܒ ܟ ܐ: ܒ ܒ ܐ ܐ ܒ ❖

[§172] ܙܥܐ ܒ ܐ ܒ ܐ ܡ: ܐ ܒ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ.

ܐ ܒ ܟ ܐ ܒ ܟ ܐ: ܐ ܐ ܐ ܐ ❖

[§173] ܒ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ.

1035 [§174] ܒ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ❖

[§175] ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ.

ܐ ܐ ܐ ܐ ❖

[§176] ❖

ڤمليقة ملك عمتكقة: ڤنبقيق ملكتكقة❖

[§177] معتم يهمقتن: بجج نك ها حڤمقمهمب. 1045

[§178] نك معتم جة خمبه: ڤيهمقة ڤمقمف❖

[§179] جة جملمك بجج لمحمبمف: معجنة مج حقيق هقكنة.

ڤبعقد جة بلك نهنة: ممڤوڤنة ملحقيك❖

[§180] يلتة ڤنبجة ڤجج: هلكه فيتسنة عمومتسقة.

معقنية بلم يلقّة: ممڤم حدمشة ممومقكمية❖ 1055

[§181] ستعبعقد ڤيهمقة: ڤسبقة ڤميمميق جة هدفعقد.

نبه لمه عقنلة ڤيوڤة: ممتسقة بلم هومقكمية❖

[§182] ڤحوفة يهمقكنة قم: هڤتوقة ڤجك جقحب.

ڤمكمقص بلك نقةة: لقه مودكة نقب مستمه❖

[§183] يلتة جة خمفد بججة: حوقخة ممتمقة ممليك. 1065

بلك مسعموة ڤمومفقة: ممك نقية يجقنتية❖

[§184] هند يلتة مجمنة: كحيم ممججة كهم ڤبتة.

معقنلة يجقنتية: ممتمقة حڤمقمهمبقية❖

[§185] معتم جة جلحوف قم: حقتة ڤتة ڤحوهتنة.

ممه هوج ڤعجفوه عوقية: ممتحفقة ڤڤبقموقة❖ 1075

[§186] يلتة جة يتنتة: مجمقةفوليمك ڤيوتة.

قم مجمقنموة ڤوتتية: فحڤمقمهمية ممتمقة.

ملحتن حقتة ڤمقمحب: كهم ڤبتة يجقنتية❖

ملكقة ڤبلك جك مبعتب: هوقنبه ملحتبه.

[§187] ڤومبعقد حمفكنة قم: حقتة ڤبلك ڤبقموقة❖ 1085

[§188] موتة جحتنة قم هوة: حقتة ڤجعتمه ميعملجه.

[§189] معتم هڤمقمه كحيم: متمقة جوتة ڤمومقسقة❖

[§190] جلقموينك هلكقنة: بجج حقتة ڤعجه نموتة.

حمتمقة همجكت حمومقسقة: ممحلفتقة ممومتتة❖

[§191] لحتيك ڤيهمقة: ڤعجمفهه بجج عقنلة. 1095

ܡܟܠܩܛܬܐ ܒܕܩܛܝܢ ܕܡܡܬܟܝܢ ܟܕ ܚܩܝܢ❖

[§192] ܗܢܬܐܕ ܕܡܟܬܝܢ ܒܥܠܡܝܬ ܒܕܡܢܝ.

ܡܚܘܡܝܢ ܒܕܟܝܟܐ ܕܢܟܝܐ ܗ ܟܕ ܚܙܝܐ❖

ܒܕܡܟܚܒܕܐ ܒܢܡܫܘܫ ܕܒܝܢ ܒܡܟܝܬ ܬܐܝܢ.

ܕܐܡ ܡܗܟܒܫܗ ܟܝܢ: ܐܝܢܐ ܗ ܕܐ❖

[§193] ܗܢܬܐܕ ܕܡܟܝܫܝܢ: ܗ ܒܢܫܐ ܒܕܐ ܙܐܐ.

ܒܕܐ ܢܐ ܡܫܐܝܫ: ܒܕܢܐ ܗ ܕܫܒܐ❖

ܗ ܐܫ ܕܐ ܟܗܒܙܐ: ܐܒܫܐܟܕܐ ܡܐ.

[§194] ܐܒܝܢ ܕܫܡܟ ܐܫܐܟܕܐ: ܗܫܟܐܟܝܫ ܕܩܐ❖

ܒܕܡܟܒܫܐ ܟܫܟܐ: ܗܫܟܐܟܝܫ ܙܐܐ.

ܐܒܫܐ ܕܐ ܚܩܐ ܒܟ ܫܐܫ: ܕܡܫܟܐ ܒܕܐ.

[§195] ܙܫ ܟ ܚܩܐ ܒܟ ܫܐܫ: ܐܫܐ ܫܩܐ ܕܐܡܟܒܐ.

ܚܩܐ ܕܟܒܫܐ: ܒܚܩܐ ܒܟܟ ܫܩܫܐ❖

ܫ ܙܫ ܟ ܫܐ ܒܫ ܒܟ: ܒܟ ܫܐ ܫ ܟ ܫ.

ܫܟ ܟ ܫ ܒܚܫ ܟ: ܚܩܐ ܫ ܟ ܫ ܟ ܫ.

[§196] ܐܕ ܙܐܐ ܫܟܫ: ܒܟ ܫܐܩܟ ܫܙܚܩ.

ܫ ܒ ܟ ܒ ܚ ܟ ܩ: ܒ ܩ ܐ ܫ ܟ ❖

[§197] ܐܕ ܫܩܫ ܟ ܒ ܚ: ܙ ܩ ܐ ܫ ܟ ܩ.

ܚ ܩ ܐ ܫ ❖

[§198] ܫ ܒ ܟ ܙ ❖

ܟ ❖

[§199] ❖

❖

[§200] ❖

❖

ꢀꢁꢂꢃꢄꢅꢆꢇꢈꢉꢊꢋꢌꢍ꣸ ꢎꢏꢐ ꢑꢒꢓꢔꢕꢖꢗꢘꢙ ꢚꢛꢜꢝꢞꢟꢠꢡ꣸

ꢀꢁꢂꢃꢄꢅꢆꢇꢈꢉ ꢊꢋ ꢌꢍꢎꢏꢐꢑꢒꢓ꣸ ꢔꢕꢖꢗꢘꢙꢚꢛ ꢜꢝꢞꢟꢠꢡꢢꢣ꣸

ꢀꢁꢂꢃꢄꢅꢆꢇꢈꢉ ꢊꢋ

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Seert 109	1609	9°
Erbil-Ankawa, O.A.O.C., Syr. 195 (*olim* Alqosh 116)	1868	3°
olim Mosul 100	1868	3°
Vatican, Syr. 592	1918	ff. 26^{v}–40^{v}
Babai of Nisibis, Stories:		
Sinai, M20N	9th century	ff. 33^{r}–38^{v}
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British Library, Add. 14,543	6th century	—
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Washington, The Institute of Christian Oriental Research, Syr. 18	9th–12th century	—
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British Library, Add. 12,155	8th century	f. 255^{r}
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Elijah III Abū Ḥalīm, Letter:		
Vatican, Syr. 97	1505	ff. 109^{r}–114^{v}
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Vatican, Syr. 150	1709	ff. 107^{r}–175^{r}
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Vatican, Syr. 150	1709	ff. 93^{r}–94^{v}
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Vatican, Syr. 150	1709	ff. 200^{r}–215^{v}
Ishoʿyahb bar Malkon, Letter:		
Vatican, Ar. 180	13th century	ff. 222^{r}–228^{v}
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Paris, BnF Syr. 370 (*olim* Seert 101)	1569	ff. 174^{r}–187^{r}
British Library, Add. 25,876	16th century	ff. 276^{v}–290^{v}
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This volume presents the first modern annotated translation of ʿAbdishoʿ bar Brikha's (d. 1318) *Catalogue of Books*, the earliest history of Syriac literature. Along with an English translation, which is based on Yusuf Habbi's 1986 edition, this volume annotates the numerous works listed in the *Catalogue* by presenting the editions and translations of published works, the manuscripts and sources preserving unpublished works, and the works that do not survive. An extended introduction, an alphabetized listing of the numbered entries and writers, and the vocalized East Syriac text of the *Catalogue* are also included.

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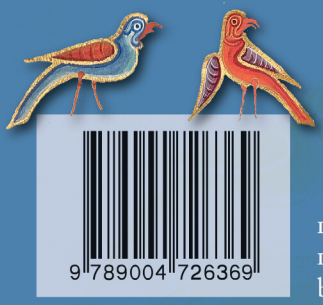

ISBN 978-90-04-72636-9
ISSN 2666-514X
brill.com/ect